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BRAHMVIDYA

THE  
ADYAR LIBRARY BULLETIN



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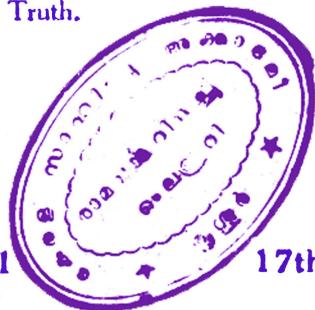


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तरमै स विद्वानुपसन्नाय सम्यक्  
प्रशान्तनित्याय शमान्विताय ।  
येनाक्षरं पुरुषं वेद सत्यं  
प्रोयाच तां तत्त्वतो ब्रह्मविद्याम् ॥

UNTO him who approaches in due form, whose mind is serene and who has attained calmness, the wise one teaches in its very truth that Brahmavidya whereby one knows the Imperishable, the Purusha, the Truth.



Vol. VII, Part 1

17th February, 1943

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## BRAHMAVIDYĀ

### THE ADYAR LIBRARY BULLETIN

*Editor* : PROF. C. KUNHAN RAJA, M.A., D.PHIL. (OXON.)

*Asst. Editor* : A. N. KRISHNA AIYANGAR, M.A., L.T.

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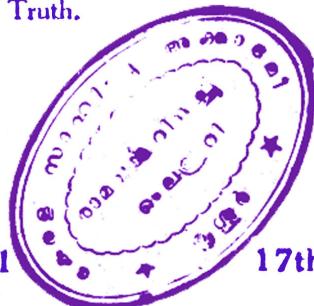
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## CONTENTS

	PAGE
Asceticism . . . . .	1
Man-Made, God-Named <i>by</i> Benedict de Spinoza—Translated into English <i>by</i> Bhikshu Arya Asanga . . . . .	9
Editorial . . . . .	23
Obituary Notices . . . . .	27
 <i>Serial Publications :</i>	
R̄gvedavyākhyā Mādhavakṛtā. Edited <i>by</i> Prof. C. Kunhan Raja, M.A., D.Phil. (Oxon.) Vol. II . . . . .	473-488
Jīvānandanam of Ānandarāya Makhin. Edited <i>by</i> Vaidya- ratna G. Srinivasa Murti, B.A., B.L., M.B. & C.M., and Vaidyaratna M. Duraiswami Aiyangar . . . . .	161-168
Viṣṇusmṛti with the Commentary—Kesavavajjayanti—of Nanda Pandita. Edited <i>by</i> K. V. Rangaswami Aiyangar and A. N. Krishna Aiyangar. . . . .	i-xv
S'ri Pāñcarātra Raksā of S'ri Vedānta Desīka. Edited <i>by</i> Vaidyaratna M. Duraiswami Aiyangar and Vedānta Siromāṇi T. Venugopalacharya . . . . .	i-xxxiii
The Nyāyakusumāñjali of Udayanācārya. Translated <i>by</i> Swami Ravi Tirtha . . . . .	49-64
The Āpastambasmṛti. Edited <i>by</i> A. N. Krishna Aiyangar, M.A., L.T. . . . .	57-64
Horāśāstra of Varāhamihira with his own Commentary Apūrvārthapradarsikā. Edited <i>by</i> A. N. Srinivasa- raghava Aiyangar, M.A., L.T. . . . .	i-viii, 1-8
Samgitaratnākaraḥ with the Commentaries of Catura Kallinātha and Simhabhūpāla. Edited <i>by</i> Pañdit S. Śubrahmanya Sastri, F.T.S. . . . .	185-200
The Acyutārāyābhuyada of Rājanātha Dīṇḍima. Edited <i>by</i> A. N. Krishna Aiyangar, M.A., L.T. . . . .	57-64
 <i>Manuscripts Notes :</i>	
Kavīndrācārya as a Hindi Scholar—K. Madhavakrishna Sarma, M.O.L. . . . .	33
The S'abdalināgārthacandrikā of Sujana—H. G. Narahari, M.A. . . . .	37
Unmattarāghavam by Virūpākṣa—V. Krishnamacharya. . . . .	45
Hārita Smṛti—A. N. Krishna Aiyangar, M.A., L.T. . . . .	48
Reviews . . . . .	50

HORĀSĀSTRA  
OF  
VARĀHAMIHIRA

EDITED BY

A. N. SRINIVASARAGHAVA AIYANGAR, M.A., L.T.

WITH HIS OWN COMMENTARY

APŪRVĀRTHAPRADARSIKĀ



THE ADYAR LIBRARY

1943

## PRELIMINARY NOTE

VARĀHAMIHIRA'S name stands first among those of astronomers and astrologers, not only for India but of the world. He wrote at a period when considerable advance had already been made in both subjects and their treatment had been fused together. He easily excelled his predecessors in the range and the depth of his knowledge and in his intuition which is marvellous. In a respect that even a superficial reader might recognize he towers over all Indian astrologers and that is his mastery of Sanskrit versification, combined with genuine poetical fire. The *Brhatsamhitā*, his *magnus opus*, reads like a *mahā-kāvya*. He uses many forms of versification and does so with deftness and skill. It has usually been supposed that in breaking from the tradition of writers on technical subjects of employing only the simplest and the commonest form of verse, namely the *anuṣṭup*, Varāhamihira's aim was merely to display his mastery of poetical forms. But a poet's power is not gauged merely by the number of verse-forms over which he shows his mastery. The greatness of Vālmīki and Vyāsa is not measured by it, nor even of the great classical poets like Kālidāsa. Varāhamihira's purpose—for he must have had one, was, as will be seen later on, quite another.

The combination of poetry and science is rare and excellence in both in a single author rarer still. Varāhamihira combined eminence in both respects to such an unusual degree

that tradition included him in the nine gems of the court of the fabulous Vikramāditya.

Among the works of Varāhamihira the *Brhatjātaka* has been the most popular and widely used. Indian astronomy has three traditional divisions—*Ganita*, *Samhitā* and *Horā*. Varahāmihira professed to treat of the last two in the *Brhatsamhitā* and *Brhatjātaka* but he incidentally brought in the necessary amount of *ganita* into the books. His *Pañcasiddhānta*, which is more directly mathematical, is both critical and constructive. It may be regarded as designed to establish his *adhyikāra* (authority) to add a new exposition to a science to which sages had made their contribution. The *Brhatsamhitā* and the *Brhatjātaka* are more expository than critical. Their aim is to expound and not to review the knowledge that had accumulated. They are redeemed not only by their convenient size and comprehensive range but also by their remarkable compactness. He who masters the two works needs no other work to equip him for a command of both.

*Brhat-jātaka*, as its name implies, claims like the *Brhatsamhitā* to mark a great advance in volume as well as quality over earlier treatises on *Samhitā* and *Horā*. *Horā* is usually divided into *jātaka*, *prasna*, *muhūrta* and *nimitta*. While the aim implicit in its title makes the first of the four divisions the sole subject of the *Brhatjātaka*, it will be found that it contains much useful matter on the other three divisions also. In an age in which valuable knowledge was conserved and transmitted with care on the ground that, if imparted to unworthy men, science will either perish through their mental incapacity or be misused by their lack of moral elevation, the only safe form of instruction was oral. A book held a subordinate position in teaching and in the diffusion of knowledge. An inspired teacher would count his disciples by the

hundred and each of them will wield in his turn an influence as wide. The ideas of a great teacher will be broadcast by his school through the ages with an effectiveness which no book could excel. We see today and have seen for over a century the calamitous effects of the passing of the command of scientific knowledge into the hands of unscrupulous men. Science has descended to be the handmaiden of cruelty and destruction. The simplification of scientific knowledge in a form that would make it so easy 'that he who runs may read' and its exposition in book-form puts a premium on such knowledge strengthening the hands of those who act against the interests of humanity. Not so, with knowledge carefully safeguarded, like a secret lore, from the profanation of inept or vicious study. The Indian *guru* selected his disciple after years of exacting trial and even when he discharged the duty imposed on him to impart to his disciples *all* that he knew, he did so orally. If the founder of a school wrote a book he protected it from misuse by making its *full* comprehension possible only to the few pupils to whom its contents had been orally propounded by the preceptor. Sometimes a great teacher looked ahead to an influence which would last beyond his pupils. Then he composed a book in which much meaning is hidden that can be revealed only by a commentary furnishing the key to authentic traditional interpretation.

It is the aim of Indian commentators to convey this knowledge. But a time comes when the composition of a commentary on a classic comes to be regarded as a passport to academic distinction, much as a doctoral theses is today. The new type of commentator may have glimmerings of traditional interpretation but he does not always possess it.

*Bṛhat-jātaka* has been commented on over and over again. Among its commentaries three are justly the most

famous. These are the *vivarāṇas* of Bhaṭṭotpala, Govinda Somayāji and Rudra. Bhaṭṭotpala's great reputation is built almost entirely upon his generous quotations from previous writers. His insight into the original is inferior to those of the other two. The difference between him and Govinda Somayāji might be explained by the analogous difference that exists among Smṛti commentators between an Aparārka and a Vījñānesvara. The weakness of Bhaṭṭotpala is that he does not dive beneath the word (*sabda*) of his original and has no perception of the hidden import of content and form.

Govinda's commentary deals only with the first ten chapters of the *Bṛhatjātaka* and is therefore known as *Dasādhyāyi*. But it cannot be regarded as a *torso* because Varāhamihira himself completed all that he wished to say, that was relevant, in these ten chapters. Rudra's *Vivarāṇa* is superior to the works of the other two. He is able to see an inner meaning which even the author of the *Dasādhyāyi* missed. He alone, of the three, seems to have derived the maximum benefit from traditional interpretation. In spite of the description implicit in its title, the *great jātaka*, the *Horā*, to give its familiar name, is an extraordinarily compact work. In 384 verses Varāhamihira has compressed in this classic the entire science of *Jātaka*. Its popularity is due to it. Any one can get up the whole of the *Bṛhat-jātaka* by heart in a few weeks, even if he has only a glimmering of an understanding of its content. He who quotes Varāhamihira and has the slokas of Varāhamihira at his finger's ends can always pass for a Daivajña.

Varāhamihira's purpose was different. Compactness he aimed at. If roads have stones every ten feet to mark distance their value is little to the traveller. Mile-stones are spaced well apart. A sloka marks a milestone in the

## PRELIMINARY NOTE

exposition of a *S'āstra*. He who advances through the *Horā S'āstra* has apparently traversed only a distance covered by 384 of these marks.<sup>1</sup>

Curiously, for so short a treatise, the number of verse forms used is unusually large. Why were they so used? The chapter relating to *Gocara phalam* (ch. 104) in *Bṛhat-saṁhitā* gives the clue to find the hidden treasure. Varāhamihira has a device peculiarly his. The verse-form is a pointer to some inner meaning. To give an example: whenever he uses the *Puṣpitāgrā* there is a *rāja-yoga* concealed in the *sloka*. This aspect was practically overlooked by all the commentators. I was fortunate in making an approach to the study of the *Horā* in the light of this principle and my interpretation, as attempted in the present commentary, is the result.

My attention to the secret so carefully hidden was drawn by the study of the *Rāmāyaṇa*. It is well-known that in the horoscope of Śrī Rāmacandra as given in the *Rāmāyaṇa*, which the divine Vālmiki composed under the direct inspiration of the Creator so as to disclose the past, present and the future, exactly as they occurred, there is an astrological puzzle. The hero is described as born when there was a conjunction of *Navami* and *Punarvasu* in the solar month of *Meṣa*. This suggested a miracle because of its mathematical impossibility.

<sup>1</sup> Varāhamihira has given the points relating to the twelve Zodiaca signs alone in 20 *slokas* and the planets in 19 *slokas*. Consequently the science of Astrology which is a combination of both is given in (20 X 19 or) 380 *slokas* in 25 chapters. Thus the number of verses may be given as 380. In the 26th chapter the contents are given in 3 *slokas* and thus the number of verses comes to 383, which is indicated by the work बहुत (383) in the 2nd *sloka* of the first chapter. Another *sloka* in praise of Sun is added at the end which makes the total number 384 which is indicated by Varāhamihira by the word Bhadanta in verse in 7th chapter. The last *sloka* which does not solely belong to Brihatjataka, if included makes the number 385. Thus the numbers of verses can be said to be 380, 383, 384 or 385. The very first verse in *Sārdūlavikridita* or *Sārdūla* as the author calls it, may be said to indicate 385.

Even if we take the last point in *Punarvasu* and the first in *Navami*, the position of the Sun will be in the 28th degree of *Minam*, and it will not be in *Meṣam* (*Meṣam gate pūṣāṇi*). Scholars cut the gordian knot by suggesting that Vālmīki tripped here. It is incredible that he who gave so elaborate a horoscope should have aimed only at a publication of his ignorance of astronomy. To suggest that the divine Vālmīki, writing under inspiration, could do so is an outrage on Indian belief as well as a libel on the eminence of the author of the *Ādikāvya*.

Acting on these hypotheses, I tried to probe the related sloka in the *Bṛhatjātaka* and struck upon the solution. *Ucca*, *svocca* and *Paramocca* are different though allied. The *svocca* of the Sun begins at the 28th degree of *Minam*. My further studies were stimulated by this discovery and in the course of my reading the vast literature of *Jyotiṣa*, I recognized nothing that was irrelevant and whose presence could not be traced and found hidden in the *Bṛhatjātaka*. The purpose of the commentary, now presented, is chiefly to submit interpretations based upon this study.

That I have been impelled to undertake the work and complete is due to the inspiration and sustained pressure of my former teacher S'rī Rao Bahadur K. V. Rangaswami Aiyangar, under whom I read in the Training College at Trivandrum and under whose influence I have come ever since.

My obligation is very heavy to the Director of the Adyar Library for furnishing the Forum through the *Brahmavidyā*.

Quilon,  
25th Jan. 1943

A. N. SRINIVASA-RAGHAVA AIYANGAR

श्रीवेङ्कटेशायमङ्गलम्

# श्रीवराहभिहिरहोराशास्त्रम्

अपूर्वार्थप्रदर्शिकाख्यव्याख्यासमेतम्

आदित्यादिनवग्रहदेवतान्तर्यामिणे श्रीवासुदेवाय परब्रह्मणे नमः

राशिप्रभेदाध्यायः ॥ १ ॥

लक्ष्मीकान्तसहोदरीं महिषदैत्याज्ञानविध्वंसिर्णीं  
श्यामामिन्दुकलानिवद्धमकुटां शङ्खारिचापान्विताम् ।  
वात्सल्यातिशयात्तदेशिकपदामुद्धर्तुमज्जं हि मां  
देवीं पावकचन्द्रसूर्यनयनं दुर्गो मदम्बां श्रये ॥ १ ॥  
श्रीवेङ्कटेशधण्टांशं वन्दे वेदान्तदेशिकम् ।  
येन सुस्थापितं लक्ष्म्याः परत्वं श्रुतिघोषितम् ॥ २ ॥  
भारद्वाजकुलोद्धवाद्गुणनिषेः श्रीश्रीनिवासार्थतः  
सावित्रीं समुपागतान् स्वजनकान्नारायणार्थाभिधान् ।  
श्रीमद्वेङ्कटरङ्गनाथगुरुभिर्न्यस्तात्मरक्षाभरान्  
मूर्धां ह प्रणमामि तातचरणान् ब्रह्मोपदेष्टृन् गुरुन् ॥ ३ ॥  
छन्दोमयशरीराय विनतानन्दहेतवे ।  
प्रत्यूहध्वान्तसूर्याय नमो वैकुण्ठकेतवे ॥ ४ ॥  
यस्यानुग्रहमात्रेण विदितं जातकं मया ।  
तं दैवज्ञमणिं वन्दे श्रीनिवासगुरुत्तमम् ॥ ५ ॥

आचार्योश्च ऋषीन् सर्वान् ज्योतिःशास्त्रप्रवर्तकान् ।

वराहमिहिरं वन्दे सूर्योदीश्च नवग्रहान् ॥ ६ ॥

नामं नामं रमाकान्तमर्कमण्डलमध्यगम् ।

व्याख्यां वराहहोरायाः कुर्वेऽपूर्वार्थदर्शिकाम् ॥ ७ ॥

अथ तत्रभवान् वराहमिहिराचार्यः लोकानुग्रहार्थ—

“ शिक्षा व्याकरणं छन्दो निरुक्तं ज्योतिषं तथा ।

कल्पश्चेति षड्ङ्गानि वेदस्याहुर्मनीषिणः ॥ ”

इत्युक्त्या वेदाङ्गभूतस्य गणितहोरासंहिताभेदेन त्रिधावस्थितस्य ज्योतिः-  
शास्त्रस्य द्वितीयस्कन्धभूतं होराशास्त्रं चिकीर्षुः

“ आशीर्वदस्तुनिर्देशो वापि तन्मुखम् । ”

इत्युक्तशिष्टाचारमनुसृत्य प्रारिप्तिस्य ग्रन्थस्य अविवेन परिसमाप्त्यर्थं ज्योतिः-  
शास्त्रदेवताप्रार्थनात्मकं मङ्गलमादौ ग्रन्थतो निबध्नाति—

मूर्तित्वे परिकल्पितः शशभूतो वत्मपुनर्जन्मना

मात्पेत्यात्मविदां क्रतुश्च यजतां भर्तामरज्योतिषाम् ।

लोकानां प्रलयोदयस्थितिविभूत्वानेकथा यः श्रुतो

वाचं नः स ददातु नैककिरणक्षैलोक्यदीपो रविः ॥ १ ॥

इति । यः शशभूतः चन्द्रस्य मूर्तित्वे दृश्यत्वे परिकल्पितः । सलिलमयस्य  
चन्द्रस्य स्वतः प्रकाशशून्यत्वात् सूर्योशुसंस्पर्शवशादेव दृश्यत्वाच्च तस्य  
प्रकाशकत्वं रविकृतमेवेति सिद्धम् । उक्तं चैतदाचार्येण संहितावाम्—

“ त्यजतोर्केतत्लं शशिनः पश्चादवलम्बते यथा शौकल्यम् ।

दिनकरवशात्थेन्दोः प्रकाशतेऽधःप्रभृत्युदयः ॥ ” इति ।

परमात्मस्वरूपस्य सूर्यस्य सङ्कल्प एव जीवात्मस्वरूपस्य चन्द्रस्य मूर्तिवे  
कारणं भवति । कर्मबद्धस्य जीवस्य नानायोनिषु शरीरग्रहणं तत्त्वमानुसारेण  
भगवदधीनमिति भावः । अत्र मूर्तित्वशब्देन अमूर्तव्यावृत्तिरुच्यते । ग्रन्थादौ  
मङ्गलार्थं “मूर्तित्व” शब्दं प्रयुज्ञानेनाचार्येणायर्थः सूचितः । सर्वेषां  
ग्रहाणां रविरेव दृश्यत्वावृश्यत्वकारणम् । तेषां मूर्तिमत्त्वं शुभत्वसूचक-  
मदृश्यत्वमशुभत्वसूचकं च । स्पष्टमेवोत्तरत्र वक्ष्यति—

“स्वोच्चत्रिकोणस्वसुहृच्छत्रुनीचगृहार्कगैः ।

शुभं सम्पूर्णपादोनदलपादाल्पनिषफ्लम् ॥” इति ।

यः अपुनर्जन्मनां पुनरावृत्तिरहितानामचिरादिमार्गेण मोक्षगामिनां  
वर्त्म मार्गः । सूर्यमण्डलं भित्तैव परमपदप्राप्तिस्थियुपनिषद्भागेषु सुप्रसिद्धम् ।  
तथा च मुण्डकोपनिषदि—

“तपः श्रद्धे ये ह्युपवसन्त्यरण्ये शान्ता विद्वांसो भैक्षचर्यो चरन्तः ।  
सूर्यद्वारेरेण ते विरजाः प्रयान्ति यत्रामृतः स पुरुषो ह्यव्यवात्मा ॥” इति

यः आत्मविदां आत्मानं विदन्तीत्यात्मविदः तेषाम् । “एष आत्मा  
अपहतपापमा” इत्याद्यनन्तकल्याणगुणशेवधिरत्र “आत्म” शब्देन गृह्णते ।  
आत्मा आत्मरूपेण स्वं प्रदर्श्य प्राणमूर्तः प्रियो भवति । तथा च  
गीतोपनिषदि—

“तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।

प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥” इति ।

यथानुभूतमाचार्यैरस्मत्तातपादैः—

“भगवन् जगदब्जनाभया भुजगेन्द्रे निभृतं शयानया ।

अतिविस्मयनीयसम्पदा विश तन्वा विषयं द्वशोर्मम ॥” इति ॥

निवृत्तिमार्गनिष्ठैर्वेदान्तिभिः सिद्धान्तरूपेण प्रतिपादित इत्यर्थः । एष रविरेव देवयानेन मोक्षगामिनां फलं वर्त्म च इति भावः । उक्तंचैतत्फलोपाययोरैव्यं श्रीमद्भेदेकटनाथदेशिकैः—

“एकं वेगवतीमध्ये हस्तिशैले च दृश्यते ।

उपायफलभावेन स्वयं व्यक्तं परं महः ॥” इति ।

यः यजतां यज्ञशीलानां कर्मकाण्डनिष्ठानां क्रतुः यज्ञरूपेण वर्तते । “यज्ञो वै विष्णुः” इति हि श्रुतिः । “यज्ञेन यज्ञमयजन्त देवाः” इत्यान्नातम् ।

“त्रैगुण्या मां सोमपाः पूतपापाः यज्ञैरिष्टा स्वर्गतिं प्रार्थयन्ते”

इत्यपि स्मर्यते ॥ यः वेदान्तिनां ब्रह्मेति नान्ना सिद्धान्तरूपे भवति स एवैषां मीमांसकानां यज्ञादिकर्मरूपेण वर्तत इति भावः । “अथातो धर्मजिज्ञासा” इत्यारभ्य “अनावृत्तिः शब्दादनावृत्तिः शब्दात्” इति पर्यन्तं कर्मब्रह्ममीमांसयोरैकशास्त्र्यं सूचयति किल चकारः आत्मेत्यात्मविदां क्रतुश्च यजताभिति ।

यः अमरज्योतिषां अमराणां ज्योतिषां च भर्ता, क्रतुसाधनसम्पादकधनधान्यवर्धकत्वेन भरणशीलः । अथवा अमराणि च ते ज्योतीषिं च अमरज्योतीषिं, तेषां मृत्युरहितानां ज्योतिषां सूरीणां भर्ता नाथः ।

“गोविन्द एव पुरुषः ब्रह्माचाराः स्त्रिय एव च ।”

इतीतरस्तीत्वं भर्तृशब्देन सूचितम् ।

“तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः” इत्याद्युपबृहितम् ॥

यः लोकानां प्रलयोदयस्थितिविभुः अस्य परिवृश्यमानस्य प्रपञ्चस्य स्थितिस्थित्यन्तकारी । तथा हि श्रुतिः—

“यतो वा इमानि भूतानि जायन्ते । येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति तद्विजिज्ञासस्व तद्व्यक्षेति” इति ।

अनेन राशिचक्स्यापि प्रलयोदयस्थितिविभागः सूचितः । एष विभागः अश्विप्रथमेन वक्तव्यः । अश्विप्रथमस्य च चक्स्यापि प्राधान्यं द्योतयितुं प्रलयशब्देनारब्धम् । अश्व्यादिरांशिचतुष्टयं प्रलयस्पण्डः, मेषादि-राशिचतुष्टयम् सृष्टिस्पण्डः, सिंहादिराशिचतुष्टयं स्थितिस्पण्डः ॥

यः श्रुतौ अनेकधा प्रोक्त इति शेषः । श्रीमच्छङ्करभगवत्पादैरप्युक्तम्—“ब्रह्माविष्णुरुद्रहुताशनरविभौमौ” इति ।

सः नैककिरणः । एकः किरणो नेति नैककिरणः । बहुकिरणवानित्यर्थः । स्वभावतः उष्णकिरणः । शशभूतो मूर्तित्वे परिक्लिपतत्वात् शीतकिरणश्च । नवीनशास्त्रज्ञैरुक्तसप्तकिरणवानिति वा । अक्षरसंस्तया “नैक” इति दश । अतः दशकिरणवानित्यर्थः । एतदंशुजायुषि योज्यम् ॥

सः त्रैलोक्यदीपः भूर्भुवःसुवर्लोकानां प्रकाशकः । अथवा भूर्भुवः-सुवःस्वरूपाणां महाव्याहृतीनां दीपभूतः । व्याहृतिपूर्वकसावित्रीदेवतेत्यपि व्यज्यते ।

सः रविः सविता । अत्र षड्विंशतिः पदानि । रविरिति षड्विंशं पदम् । पञ्चविंशतितत्वातीतं गायत्रीप्रतिपादितं परं ब्रह्मात्र रविशब्देन निर्दिष्टम् । ‘रु शब्दे’ इति धातोर्निष्पन्नो रविशब्दः । अतः शब्दब्रह्मस्वरूपो रविः प्रार्थ्यते वागर्थसिद्धिहेतोः । पञ्चविंशं पदं “त्रैलोक्यदीपः” दीपशब्दसूचितपञ्चविंशततत्वजीवव्यञ्जकम् । चतुर्विंशं पदं “नैककिरणः” अनेककिरणद्योतकत्वात् “अजामेकां लोहितशुक्लकृष्णां” इत्युक्तमोहन-पिण्डिकास्वरूपप्रकृतिव्यञ्जकम् ॥ अत एव एतेषां त्रयाणां शब्दानां प्रधान-पुरुषेश्वरवाचकानां ‘स’ इति तच्छब्देनान्वयः । न तु “यः” इति यच्छब्देन । अत एव एते शब्दाः “सः” इति शब्दात्परं प्रयुक्ताः ॥

नः वाचं ददातु । 'वाचं' इत्यक्षरसंस्थया चतुःषष्ठिः, चतुष्प्रष्ठिकलाज्ञानं ददातु इत्यर्थः । अयं श्लोकः चतुष्प्रष्ठिकलाग्रन्थानां मङ्गलश्लोकं भवितुमर्हति । अस्य तत्त्वकलानुसारेण चतुःषष्ठिप्रकारे व्याख्यातुं शब्दयमिति श्रुतम् । अथवा वाश्व चाश्व एतेषां समाहारः वाचम् । 'वा' इत्यक्षरसंस्थया चत्वारि 'च' इति षट् । अतः वाचम् इति चतुर्वेदानां षड्ज्ञानां चोपलक्षणम् । साङ्गवेदज्ञानं ददातु इत्यर्थः ॥

आशीर्खपेण मङ्गलाचारणम् । तन्मुखेन नमस्किया च । वस्तुनिर्देश-श्राव दृश्यते । "मूर्तित्वे" इति लग्नम् । "रवि" रविति सूर्यः । "शशभूत" इति चन्द्रः । "वर्त्मापुनर्जन्मनां" इति सूर्यमण्डलभेदकसत्त्वभूतो भौमः । "आत्मा" इत्यात्मशब्दसूचितविष्णुदेवताको बुधः । "दत्तं दुर्वाससं सोम-मात्मेशब्रह्मसंभवानि" ति पुराणवचनेन "आत्म" शब्दस्य विष्णुपर्यायत्वम् । "आत्मविदाम्" इति ब्रह्मस्पतिः । "क्रतुश्च यजताम्" इति यजुर्वेदाधिपः शुक्रः । "भर्तमरज्योतिषां" इति ग्रहाणां मध्ये ईश्वरबिरुदाङ्कितः शनीश्वरश्चेति लग्नयुक्तग्रहसप्तात्मकाष्टकवर्गः सूत्रितः । "शशभूतो वर्त्म" इति नक्षत्रमण्डलं, 'वर्त्म' इति राशिचक्रं च सूचिते । अत्रापि लग्न-चन्द्राकार्णां इतरग्रहापेक्षया प्रधानतया ते स्वैर्नामभिरूपदिष्टाः । "ज्योत्र प्रथमं हि जन्मसमयः" इति श्रीपतिपद्मतिरीत्या मूर्तिशब्दस्य प्रथम-निवेशनम् । अनेनैव लग्नस्य संज्ञापि कृता । ततश्चन्द्रस्तिथिनक्षत्रयोगकरणादिभिर्शिन्तनीय इति तस्य परत उपदेशः । ततो रविः ॥

त्रैलोक्यदीपमेतच्छास्त्रम् । पूर्वलोक-इहलोक-परलोकज्ञानहेतुत्वात् । शास्त्रं वैतच्छन्दसां नयनम् । तथा चोक्तम्—

"छन्दः पादौ तु वेदस्य हस्तौ कर्त्पोऽथ पठ्यते ।  
ज्योतिषामयनं चक्षुनिरुक्तं श्रोत्रमुच्यते ॥

शिक्षा ग्राणं तु वेदस्य सुखं व्याकरणं स्मृतम् ।  
तस्मात्साङ्गमधीत्यैव ब्रह्मलोके महीयते ॥” इति ॥

“मूर्तित्वे” इति शास्त्रस्य त्रिस्कन्धत्वमुक्तम् । षडिंशतिपदैः ग्रन्था-  
ध्यायसंख्या च सूचिता ॥

वृत्तं शार्दूलविकीडितम् ।

“सूर्याश्वैर्मसजस्तताः सगुरवः शार्दूलविकीडितम्” इति लक्षणात् ॥  
सूर्यः द्वादशपर्यायः । अश्वशब्दस्तु सप्तपर्यायः । सूर्याश्वयतियुत्तत्त्वात्  
द्वादशराशियुक्तसप्तग्रहकमेतच्छास्त्रमिति व्यञ्जितम् । अत एवाष्टकवर्गा-  
ध्याये शार्दूलविकीडितवृत्तमेव प्रयुज्यते आचार्येण ॥ अतिधृतिश्छन्दः ।  
एकैकस्य पादस्य एकोनविंशत्यक्षराणि । अतः एकोनविंशतिसंबत्सरैद्वृ-  
दशराशीन् सुज्ञानौ राहुकेतू स्मारितौ । श्लोकेस्मिन् विंशत्यधिकशतमात्राः  
सन्ति । अनेन विशोत्तर्युद्गुदशाक्रमस्यापि ध्वनिः । मूर्तित्वे परिकल्पितः  
शशभृतो वर्त्मा इत्यत्र शशभृतो वर्त्मा चन्द्रस्य मार्गः नक्षत्रमण्डलं, मूर्तित्वे  
परिकल्पितः त्रिधाकृतः त्रिमूर्तिदेवताकर्क्षीदीनि च कृतः । यथा ब्रह्मदेव-  
ताक रोहिण्यादिनक्षत्रनवकम् । सवितृसूर्यपुरुदेवताकहस्तादिनक्षत्रनवकम् ।  
विष्णुदेवताकश्रवणादिनक्षत्रनवकम् । पुनर्जन्मनां मर्त्यानां आत्मा आत्म-  
भूत उडुदशाविषये चिन्त्यो भवति । वर्त्मा इति पुलिङ्गः सौत्रः । एवं  
कृते उडुदशा रोहिणीहस्तश्रवणादित्रयाणां ऋक्षनवकानां शशभृतः चन्द्रा-  
दारभ्यते । प्राधान्येनोपदिष्टयोः चन्द्रसूर्ययोः, प्रथमोपदेशेन पञ्चमीविभक्त्या  
च, शशभृतः आरभ्यते इति लब्धम् । अन्ते स्थितत्वात् रविः सूर्यः  
चरमो भवतीति लब्धम् । अतः रोहिणीहस्तश्रोणजानां चन्द्रदशा  
प्रथमा भवति । कृतिकोत्तरफल्गुन्युत्तराशाढजानां सूर्यदशा प्रथमा भवति ।  
इतरक्षेजानां दशाकमेण प्रथमदशाः ऊद्याः । स च क्रमः उत्तरत्र

दर्शयिष्यते । “मूर्तिवे परिकल्पितः” इति दशासंवत्सराः ग्रहमूर्तैँ द्रष्टव्याः । पर्यायशब्देषु लभ्याः इति भावः । “शशभृतः” इति चन्द्रः शशं विभर्ति इति शशभृत् । “श” इत्यक्षरसंख्यया पञ्च । अतः चन्द्रः पञ्च पञ्च विभर्ति अथवा दश विभर्तीत्यर्थः । उद्गुदशागणने चन्द्रस्य दशासंवत्सराः इत्यर्थः । “रविः” इत्यक्षरसंख्यया द्वौ चत्वारि च भवति । अतः रवेः षड्वर्षाः ॥ इतेरेषां ग्रहाणामस्मिन् श्लोके पर्यायशब्दाभावात् दशावर्षाः उत्तरत्र अनेन क्रमेण वक्ष्यन्ते ॥ “पुनर्जन्मनामात्मा” इत्यात्म-शब्दप्रयोगः उद्गुदशाविषये । आत्मविदिति बृहस्पतिश्च सूचितः । अतः गुरौ बलवति उद्गुदशाक्रमेण भावाश्चिन्त्याः इत्यस्यापि ध्वनिः ॥ १ ॥

“सूर्यः पितामहो व्यासो वसिष्ठोऽत्रिः पराशरः ।  
कश्यपो नारदो गर्गो मरीचिर्भूरज्ञिराः ॥  
लोमशः पौलिशश्चैव च्यवनो यवनो भृगुः ।  
शौनकोऽष्टादशश्चैते ज्योतिःशास्त्रप्रवर्तकाः ॥”

इत्यष्टादशभिः सूर्यादिक्रिधिभिः पूर्वमेव सम्यक्कृतमिदं शास्त्रम् । कुतस्त्वापि ग्रन्थचिकीर्षा इति चेदाह —

भूयोभिः पट्टबुद्धिभिः पट्टधियां होराफलज्ञसये  
शब्दन्यायसमन्वितेषु बहुशः शास्त्रेषु दृष्टेष्वपि ।  
होरातन्त्रमहार्णवप्रतरणे भग्नोद्यमानामहं  
स्वत्यं वृत्तविचित्रमर्थबहुलं शास्त्रपुरवं प्रारभे ॥ २ ॥

इति । अहं भूयोभिः बहुभिः पट्टबुद्धिभिः कुशाग्रबुद्धिभिः ये “स्वस्थ चित्ताः विविक्तस्थाः पञ्चसिद्धान्तकोविदाः ऊहापोहपटवः सिद्धमन्त्राश्च”

षड्जात्तारषड्जपर्यन्तमारोहः प्रकीर्तिं भरतादिभिरित्यर्थः । यथा ५५ह  
भरतः—

‘तारगत्या तु षड्जं च कदाचिच्चातिवर्तते’

इति । तत्पूर्वावधित्वे त्वातारषड्जं तारषड्जमारभ्यारोहः सामान्यतः प्राप्त-  
चतुर्थस्वरारोहः । सामान्यतः प्रकीर्तिं रुद्रटादिभिरित्यर्थः । यथा  
यावत्षड्जमेव तारगतिर्मध्यमस्याप्यत्र संवादित्वादनाशित्वाच्च तारगती रुद्रेन  
कृता मध्यमस्येति न दोष इति मतझोक्तम् । अयमाशयः—नन्दयन्त्या  
हृष्यकामूर्च्छनाऽनिवत्त्वेन पञ्चमांशत्वान्मन्दव्यापकत्वेन तारगतेः संकोच-  
स्वाचार्यैः कृत इति । सामान्या तारव्यवस्था तु भरतोक्ता । यथा—

‘अंशात्तारगतिं विद्यादा चतुर्थस्वरादिह ।

आ पञ्चमात्ससमाद्वा नातः परमिहृष्यते ॥’

इति । तरतेणिंजन्तात्तार्यत इति कर्मणि घजि दूरश्राव्यस्य मूर्धन्यस्य  
ध्वनेस्तार इति संज्ञा ॥ ३५, ३६ ॥

(सु०) तारलक्षणं कथयति—मध्यम इति । मध्यसप्तकस्थितो यो  
ऽशाख्वरः, तस्मादेव तारस्थिताच्चतुःस्वरपर्यन्तमारोहणं कर्तव्यम् । अयमारोहे  
परो ५वधिरूक्तः । ततः परमारोहणं न कर्तव्यम् । अर्वाक्तु स्वेच्छया तारगतिः ।  
तारे लुसो ५पि स्वरो ग्राह्यः । भरतेन चतुर्थपञ्चमसप्तमस्तरपर्यन्तं तारगतिरूक्ता ।  
यदाह—

‘अंशात्तारगतिं विद्यादा चतुर्थस्वरादिह ।

आ पञ्चमात्ससमाद्वा नातः परमिहृष्यते ॥’

इति । आतारेति । नन्दयन्त्यां तारषड्जपर्यन्तमेवारोहणं कर्तव्यम् । पूर्वोक्त-  
स्यायमपवादः ॥ ३५, ३६ ॥

मध्यस्थानस्थितादंशादामन्द्रस्थांशमावजेत् ।  
 आमन्द्रन्यासमथ वा तदधःस्थरिधावपि ॥ ३७ ॥  
 एषा मन्द्रगतेः सीमा ततो उर्वाकामचारिता ।  
 गीते समाप्तिकृत्यास एकर्विशतिधा च सः ॥ ३८ ॥

(क०) मध्यस्थानस्थितादिति । अंशाद् ग्रामापेक्षया षड्जाद्वा  
 मध्यमाद्वा । अत्रापि ल्यब्लोपे पञ्चमी—अंशमारभ्येति । आमन्द्रस्थांशं  
 यथाग्रामं मन्द्रस्थानस्थितपद्भजपर्यन्तं तादृशमध्यमपर्यन्तं वा । आडत्राभि-  
 विधौ । आव्रजेदागच्छेत् । अनेन मध्यस्थानस्थितस्यांशस्य प्रायेण प्रारम्भो  
 गम्यते । जातिप्रयोगे षड्जमन्द्रव्यवस्थायामयमेकः पक्षः । अथ वा, आमन्द्र-  
 न्यासं मन्द्रस्थानस्थितन्यासस्वरपर्यन्तम् । आडभिविधौ । अत्र न्यासशब्देन  
 ग्रामयोरन्तिमौ गांधारनिषादौ विवक्षितौ, न तु जात्यादिगीतसमापकः । तौ  
 च व्यत्यासेन षाड्जग्रामिके प्रयोगे मन्द्रगांधारो न्यासः, माध्यमग्रामिके  
 प्रयोगे मन्द्रनिषादो न्यास इति ग्रामयोर्मन्द्रावधी भवतः । अत्र लिङ्गं षड्ज-  
 ग्रामीणया उपि षड्जकैशिक्या मन्द्रगांधारस्य न्यासत्वदर्शनमिति द्वितीयः  
 पक्षः । तदधःस्थरिधावपीति तृतीयः पक्षः । अत्रापिशब्दो विकल्पार्थो रिधौ  
 वेति । तच्छब्देन ग्रामन्यासतया विवक्षितौ गांधारनिषादौ परामृश्येते ।  
 तयोरधःस्थौ रिधावित्यनेन क्रमेण ग्रामविवक्षया न्यासयोर्व्यत्यास एव दर्शितः ।  
 यथोक्तं भरतेन—“त्रिधा मन्द्रगतिरंशपरा न्यासपरा उपन्यासपरा चेति ।

मन्द्रस्वंशात्परो नास्ति न्यासे तु द्वौ व्यवस्थितौ ।  
 गांधारन्यासलिङ्गेन दृष्टमृष्टमसेवनम् ॥ ”

एषा पक्षत्रये उन्यतमाश्रया मन्द्रगतेर्मन्द्रस्थस्वरावरोहस्य सीमा  
 । तत उक्तावधेरर्वाङ् न्यूनतायां कामचारिता गातुरिच्छ्या उशकत्या

षाढ्ज्यादीनां तु सप्तानां न्यासः स्यान्नामकुत्स्वरः ।  
द्वौ नामकारिणौ षड्जमध्यमायां तु तौ मतौ ॥ ३९ ॥  
उदीच्यवात्रयं मान्तं निपगान्ता तु कैश्चिकी ।  
कार्मार्वी पञ्चमान्ता गान्ताः पञ्चपराः स्मृताः ॥ ४० ॥

वा ऽप्रवर्तमानत्वम् । 'मदी हर्षे' इत्यस्माण्णिजन्तान्मदयतीति कर्तरि रपत्यये रूपम् । हृष्टस्य ध्वनेर्मन्द्र इति संज्ञा ॥ अथ न्यासः—गीते समाप्तिकृदिति । गीते जात्यादिप्रयोगे समाप्तिकृत्तिरेकावसानकारी स्वरो न्यासः, न्यस्यते त्यज्यते येन गीतमिति करणे धनि न्याससंज्ञकः । स चाष्टादशशतु जातिष्वेकविंशतिधा वक्ष्यमाणप्रकारेण ॥ ३७, ३८ ॥

(सु०) मन्द्रं निरूपयति—मध्यस्थानेति । मन्द्रस्थानस्थितादंशस्व-रान्मन्द्रांस्वरपर्यन्तमवरोहणं कर्तव्यम्, मन्द्रन्यासस्वरपर्यन्तं वा, मन्द्रस्थानस्थिरमधैवतपर्यन्तं वेति पक्षत्रयम् । एषा मन्द्रगतेः परा काष्ठोक्ता । अर्वाक्तु स्वेच्छया मन्द्रगतिः । न्यासलक्षणं कथयति—गीत इति । यस्तु गीतसमाप्तको गीतस्य जात्यादेरन्ते तिष्ठति स न्यास इत्युच्यते । न्यस्यते त्यज्यते यस्मिन्न्येन वा गीतमिति स न्यासः । स चैकविंशतिप्रकारो भवति ॥ ३७, ३८ ॥

(क०) तदेव विवृणोति—षाढ्ज्यादीनामित्यादिना । सप्तानां शुद्धानां विकृतभेदैश्च सहितानां नामकृदिति, षाढ्जयं षड्ज आर्धभ्यामृषभ इत्येवम् । नान्य इति तुशब्दार्थः । उदीच्यवात्रयमिति । षड्जोदीच्यवा गांधारोदीच्यवा मध्यमोदीच्यवा च त्रिं मान्तं मध्यमन्यासकम् । अपराः पञ्च षड्जकैश्चिकी रक्तगांधारी गांधारपञ्चम्यान्नी नन्दयन्ती चेति । स्मृताः, भरतादिभिरिति शेषः ॥ ३९, ४० ॥

(सु०) एकविंशतिप्रकारतामेव विशदयति—षाढ्ज्यादीनामिति । षाढ्ज्यादीनां सप्तानां नामस्वराः सप्त न्यासाः । षड्जमध्यमायाः षड्जमध्यमौ न्यासौ ।

अपन्यासस्वरः स स्यादो विदारीसमापकः ।  
 कार्मारब्यां च नैषाद्यामान्त्रीमध्यमयोस्तथा ॥ ४१ ॥  
 आर्षभ्यां च स्वरा ये ऽशास्ते अपन्यासाः प्रकीर्तिः ।  
 उदीच्यवानां त्रितये अपन्यासौ षड्जधैवतौ ॥ ४२ ॥  
 मध्यमो रक्तगांधार्यो गांधार्यो षड्जपञ्चमो ।  
 सनिपाः षड्जकैशिक्यां पञ्चम्यां निरिपाः स्मृताः ॥ ४३ ॥  
 रिपौ गांधारपञ्चम्यां षाढ्ज्यां गांधारपञ्चमौ ।  
 धैवत्यां रिमधाः प्रोक्ता नन्दयन्त्यां मपौ मतौ ॥ ४४ ॥  
 रिवर्ज्याः पद् च कैशिक्यां सप्तपीत्यूचिरे परे ।  
 सप्तस्वरापन्यासां तु भाषन्ते षड्जमध्यमाम् ॥ ४५ ॥  
 अत्र ये ऽन्त्या अपन्यासास्ते स्युरेकोनविशतिः ।  
 सप्तविंशत्परे ते च षट्पञ्चाशत्तु संयुताः ॥ ४६ ॥  
 कैशिक्यां सप्तपक्षे तान्सप्तपञ्चाशतं विदुः ।

षड्जोदीच्यवागांधारोदीच्यवामध्यमोदीच्यवानां मध्यमो न्यासः । कैशिक्या निषादपञ्चमगांधाराः । कार्मारब्याः पञ्चमः । अवशिष्टानां पञ्चानां गांधारो न्यासः । एवमेकविशतिन्यासाः ॥ ३९, ४० ॥

(क०) अथापन्यासः—अपन्यासस्वरः स स्यादित्यादिना सप्तपञ्चाशतं विदुरित्यन्तेन निरूपितः स्पष्टः । अपन्यस्यते प्रयोगो येनेत्यपन्यासः । अपन्यसनं च न्यासत्वापगमे त्ववान्तरविच्छेदकारित्वात्रयासवत्प्रतिभासनम् ॥ ४१-४६- ॥

अपन्यासं लक्षयति—अपन्यास इति । यः स्वरो विदार्या मापकः सो ऽपन्यासः । मतद्वेनाप्युक्तम्—‘यत्र समाप्तमिव

अंशाविवादी गीतस्याद्विदारीसमाप्तिकृत् ॥ ४७ ॥  
 संन्यासो ऽंशाविवाचेव विन्यासः स तु कथ्यते ।  
 यो विदारीभागरूपपदप्रान्ते ऽवतिष्ठते ॥ ४८ ॥  
 अलङ्घनात्तथा ऽभ्यासाद्वहुत्वं द्विविधं मतम् ।  
 पर्यायांशे स्थितं तत्र वादिसंवादिनोरपि ॥ ४९ ॥

गीतं प्रतिभासते सो ऽपन्यासः । स च विदारीमध्ये भवति । गीतशरीरमध्ये इत्यर्थः ।' इति । अपन्यासान्परिगणयति—कार्मारन्यामिति । कार्मारवी-नैषाद्यान्त्रीमध्यमाऽर्थभीणामंशा एवापन्यासाः । षड्जोदीच्यवागांधारोदीच्यवा-मध्यमोदीच्यवानां षड्जपैवतावपन्यासौ । रक्तगांधार्यो मध्यमः । गांधार्यो षड्ज-मध्यमौ । षड्जकैशिक्यां षड्जपञ्चमनिषादाः । पञ्चम्यां निषादर्षभपञ्चमाः । गांधारपञ्चम्यामृषभपञ्चमौ । षाढ्ज्यां गांधारपञ्चमौ । धैवत्यामृषभमध्यमधैवताः । नन्दद्यन्त्यां मध्यमपञ्चमौ । कैशिक्यामृषभवर्जिताः षट् स्वरा अपन्यासाः । सप्तपि स्वरा इति केषाचिन्मतम् । षड्जमध्यमायां सप्त स्वराः । अत्रांशा एवा-पन्यासाः । त एकोनविंशतिः । अन्ये सप्तत्रिंशत् । मिलिताः षट्पञ्चाशत् । यदि कैशिक्यां सप्तपन्यासास्तदा सप्तपञ्चाशदपन्यासस्वरा भवन्ति ॥ ४१—४६-॥

(क०) अथ संन्यासविन्यासौ—अंशाविवादी, यस्मिन्प्रयोगे यो ऽंशस्तस्याविरोधी संवादीत्यर्थः । गीतस्याद्विदारीसमाप्तिकृत्पथमखण्डसमा-पकः । अनेनापन्यासस्यातिरिक्तविदारीविषयत्वं विज्ञेयम् । विन्यासः स तु कथ्यते । स इति वश्यमाणपरामर्शः । अंशाविवादित्वमुक्तमेव । विदारी-भागरूपपदप्रान्ते, विदार्या भागरूपाणि वर्णालिंकारादियुक्तस्य रागस्य वाक्यस्थानीयस्यावयवभूतानि पदविषयानि, तेषां स्वरसमुदायात्मनां प्रान्ते यो ऽवतिष्ठत इति संबन्धः । विवादिव्यतिरिक्तानां सर्वेषामपि स्वराणां संन्यासविन्यासत्वसंभवेन बहुत्वादेतयोः संस्या नोक्ता ॥ अथ बहुत्वम्—अलङ्घनादिति । लङ्घनमीषत्पर्वः स्वरस्य स्थानप्रयत्नकृतस्वरूपन्यूनता ;

अल्पत्वं च द्विधा प्रोक्तमनभ्यासाच्च लङ्घनात् ।  
 अनभ्यासस्त्वनंशेषु प्रायो लोप्येष्वपीष्यते ॥ ५० ॥  
 ईष्टस्पशोऽलङ्घनं स्यात्यायस्त्वलोप्यगोचरम् ।  
 उशन्ति तदनंशोऽपि क्वचिद्गीतविशारदाः ॥ ५१ ॥

तदभावोऽलङ्घनम्; साकल्येन स्पर्श इति यावत् । इदमेकं बहुत्वम् ।  
 अभ्यासादावृत्तेः । नैरन्तर्येण वा सान्तरत्वेन वा स्वरस्य पुनः पुनरुच्चारण-  
 मावृत्तिः । इदमन्यद्वाहुत्वम् । तच्च द्विविधं बहुत्वं पर्यायांशे वादिभूतां-  
 शाद्वयतिरिक्तांशे, वादिसंवादिनोरपि स्थितम्, प्रयोक्तव्यमिति शेषः ॥  
 अथाल्पत्वम्—अल्पत्वं चेति । अनभ्यासाच्च लङ्घनादिति बहुत्वोक्तलक्षण-  
 विपर्ययः । अनभ्यासस्तु, आवृत्यभावेन सकृदुच्चारणरूपमल्पत्वं तु, अनंशेषु  
 वादिपर्यायांशोभयव्यतिरिक्तेषु स्वरेष्वप्यते; लोप्येष्वपि षाडवौडुवकारिषु  
 च प्राय इष्यते; प्राज्ञयेण भवतीत्यर्थः ॥ ईष्टस्पर्श इति ग्रन्थस्तु  
 विवृतार्थः ॥ ४७—५१ ॥

(सु०) संन्यासं लक्षयति—अंशाविवादीति । यः स्वरोऽशेन सहा-  
 विवादी सन्गीतस्याद्यां विदार्दीं समाप्यति संन्यासः । मतङ्गेनाप्युक्तम्—  
 ‘अंशस्य विवादी यो न भवति स प्रथमविदार्दीमन्ते यदि प्रयुक्तो भवति तदा  
 संन्यास इत्युच्यते’ इति । विन्यासं लक्षयति—अंशाविवादीवेति—अंशेन  
 सहाविवादेव यः स्वरो विदार्दीशरूपाणां पदानामन्ते तिष्ठति स विन्यास-  
 स्वरः । मतङ्गेनाप्युक्तम्—‘एष एव तु संन्यासस्वरो यदा पदान्ते विन्यस्यते  
 तदा विन्यासः; अत एवांशस्य संवादानुवादी वा पदविदार्दीन्ते भवतीत्युक्तम् ।’  
 इति । बहुत्वं कथयति—अलङ्घनादिति । अन्यस्पशादभ्यासाच्च बहुत्वं  
 द्विविधम् । तच्च बहुत्वं वादिसंवादिनोः पर्यायः । अलङ्घनादायस्य बहुत्वं स  
 वादी; तद्यस्याभ्यासात्स संवादीत्यर्थः । अल्पत्वं चेति । अल्पत्वमप्यनभ्या-  
 सालङ्घनाच्च द्विप्रकारम् । अनभ्यासस्त्वंशस्वरादन्येषु स्वरेषु क्वचिलुप्येष्व-  
 पीष्यते भरतादिभिः । लङ्घनादल्पत्वमित्युक्तम्; तत्र किमिदं लङ्घनमित्यपेक्षाया-

न्यासादिस्थानमुज्जित्वा मध्ये मध्ये इत्यतायुजाम् ।  
 स्वराणां या विचित्रत्वकारिण्यंशादिसंगतिः ॥ ५२ ॥  
 अनभ्यासैः क्वचित्कापि लङ्घनैरेव केवलैः ।  
 कृता सा इन्तरमार्गः स्यात्प्रायो विकृतजातिषु ॥ ५३ ॥  
 षड्वन्ति प्रयोगं ये स्वरास्ते षाढवा मताः ।  
 षट्स्वरं तेषु जातत्वाद्वीतं षाढवमुच्यते ॥ ५४ ॥

माह—ईषस्पर्शं इति । सकृदुच्चारणं लङ्घनम् । तत्प्रायो लोप्येषु स्वरेषु भवेत् ।  
 अंशस्वरादन्येष्वपि स्वरेषु लङ्घनं भवतीति केषांचिन्मतम् ॥ ४७—५१ ॥

(क०) अथान्तरमार्गः—न्यासादिस्थानमिति । न्यासादिस्थानम्, न्यासादीनां न्यासापन्यासविन्याससंन्यासग्रहांशानां स्थानं गीतस्यान्त्यप्रदेशाद्युज्जित्वा विहाय । मध्ये मध्ये इति मध्यानां बहुत्वाद्वीप्सायां द्विर्वचनम् । तेनोक्तन्यासादीनां द्वयोद्वयोर्मध्य इत्युक्तं भवति । तत्राल्पतायुजामुक्तद्विधाल्पत्वभाजां स्वराणां या इशादिसंगतिः, अंशग्रहापन्यासादिभिः सह संगतिरारोहादिना संघटना विचित्रत्वकारिणी स्वरसमुदायात्मकतानवैचित्र्यकारिणी भवति, क्वचित्केवलैरनभ्यासैः क्वापि लङ्घनैरेव तत्तद्वीतरक्तिवशात्कृतोत्पादिता सा इन्तरमार्गः स्यात् । सो ऽपि विकृतजातिषु प्रायः स्यात् । शुद्धजातिषु तु कादाचित्क इत्यर्थः ॥ ५१, ५३ ॥

(सु०) अन्तरमार्गं लक्षयति—न्यासादीति । न्यासापन्यासविन्यास-संन्यासग्रहांशस्थानं परियज्य मध्ये मध्ये इल्पानां स्वराणां भज्जिविशेषकारिणी क्वचिदनभ्यासैः क्वचित्केवलैर्लङ्घनैरेव या विहिता इशादिभिः सह संगतिः सा इन्तरमार्गं इत्युच्यते । सा प्रायशो या विकृता जातयस्तन्त्रिष्टैव भवति ॥५२, ५३॥

(क०) अथ षाढवम्—षड्वन्तीति । ये षट् स्वराः शुद्धा विकृता वा प्रयोगं जात्यादिकमवन्ति रक्षन्ति, प्रवर्तयन्तीत्यर्थः; ते स्वराः षडवाः ।

वान्ति यान्त्युडवो ऽत्रेति व्योमोक्तमुडुवं बुधैः ।  
 पञ्चमं तच्च भूतेषु पञ्चसंख्या तदुद्धवा ॥ ५५ ॥  
 औडुवी सा ऽस्ति येषां च स्वरास्ते त्वौडुवा मताः ।  
 ते संजाता यत्र गीते तदौडुवितमुच्यते ॥ ५६ ॥  
 तत्संबन्धादौडुवं च पञ्चस्त्ररमिदं विदुः ।

‘अव रक्षणे’ इत्यस्मात्पचाद्यच्यवा इति रूपम् । षट् च ते ऽवाश्वेति कर्मधारयः । तेषु षडवेषु जातत्वात्पत्रस्वरं गीतं षाडवमुच्यते इति योजना । तेषु जातत्वादित्यनेन षडवशब्दात् ‘तत्र जातः’ इत्यणि षाडवमिति रूपम् । अयमर्थः—सप्तसु स्वरेषु लक्षणवशादिकस्मिस्त्यक्ते, तदितरपत्रस्वरप्रयोगप्रपञ्चवशाज्जातं गीतं षाडवव्यपदेशवदिति ॥ अथौडुवितम्—वान्तीति । यान्तीति ‘वा गतिगन्धनयोः’ इत्यस्मान्निष्पन्नस्य वान्तीत्यस्यैव गत्यर्थतोक्तिः । अत्रोडवो नक्षत्राणि वान्ति गच्छन्तीति वाधातोः ‘सुपि स्थः’ इत्यत्र सुपीति योगविभागात्कप्रत्यय उडुवमिति व्योमाकाशमुक्तम् । तच्चोडुवं भूतेषु पृथिव्यादिमहाभूतेषु गुणवाहुल्येनाभ्यहिंतत्वात्सृष्टिकमप्रातिलोम्येन पृथिव्यादिपरिगणनायां पञ्चमं पृथिव्यसेजोवाय्वाकाशानीति । पञ्चसंख्या पञ्चेति संख्या तदुद्धवा तदुद्धवदव्याश्रिता सत्यौडुवीत्युच्यते । उडुवशब्दात् ‘तत्र जातः’ इत्यणि क्षियाम् ‘टिड्डाणज्’ इत्यादिना डीपि रूपमित्यर्थः । सा चौडुवी संख्या येषां तत्र तत्र नियतस्वरद्वयलोपे सत्यवशिष्टानां प्रयोगप्रवर्तकानां स्वराणामस्ति, ते तु पञ्च स्वरा औडुवा मताः । तदस्यास्तीत्यस्मिन्नर्थे शैषिके ऽणि सतीत्यर्थः । जातं विति तुशब्देन येषामिति यच्छब्दतात्पर्येणोक्ता एव, न तु संपूर्णे षाडवे वा शते पञ्चाशन्नायेन यथाकथं चित्संभवन्तः पञ्चापीति गम्यते । त औडुवा यत्र गीते संजातास्तद्वीतमौडुवितमुच्यते । औडुवशब्दात् ‘तदस्य संजातम्’ इत्यादि-

क्रमादल्पाल्पतरते षाढवौडुवकारिणोः ॥ ५७ ॥  
संपूर्णत्वदशायां स्तः पञ्चम्यां तु विपर्ययः ।

नेतच्चप्रत्यये सतीर्थः ॥ तत्संबन्धादिति । पञ्चस्वरमिदं गीतम् , तत्संबन्धात् , तच्छब्देनौडुवाः परामृश्यन्ते , तेषामौडुवानां संबन्धीति संबन्धमात्र-विवक्षायाम् 'तस्येदम्' इत्यप्रत्यय औडुवमिति च चिटुः ॥ ५४—५६- ॥

(सु०) षाढवं लक्षयति—षडवन्तीति । षण्मलित्वा ये प्रयोगं जायादिकमवन्ति रक्षन्ति , ते षडवाः स्वराः । षडवेषु जातं षाढवम् । जातार्थे उप्रत्ययः । औडुवं लक्षयति—वान्तीति । उडवो नक्षत्राणि वान्ति यान्यस्मिन्नित्युडुवं व्योम । तच्च भूतेषु पञ्चमम् । तेन पञ्चसंख्या लक्ष्यते । औडुवी संख्या विद्यते येषां स्वराणां त औडुवाः पञ्च स्वराः । ते जाता यत्र गीते तदौडुवितमुच्यते । जातार्थ इतच्चप्रत्ययः । तत्संबन्धातपञ्चस्वरमौडुवं विदुर्बुधा भरतादयः ॥ ९४—९६- ॥

(क०) पूर्वे द्विविधस्याप्यल्पत्वस्य सामान्येन प्रायो लोप्यविषय-त्वमुक्त्वेदानीं तस्यैव कदाचिलोप्यविशेषव्यवस्थां दर्शयति—क्रमादिति । अल्पाल्पतरते, अल्पश्चाल्पतरश्चाल्पाल्पतरौ स्वरौ, तयोर्भावावल्पाल्पतरते ; अत्र द्वन्द्वान्ते श्रुतस्य तलः प्रत्येकमभिसंबन्धो उल्पता उल्पतरता चेति ; अल्पता उन्भ्यासः, अल्पतरता लङ्घनम् ; संपूर्णत्वदशायां यासां जातीनां संपूर्णत्वाद्यवस्थात्रयं संभवति, तासां संपूर्णत्वावस्थायामेव ते षाढवौडुवकारिणोः क्रमात्तः ; षाढवकारिणः स्वरस्याल्पता, औडुवकारिणः स्वरस्याल्पतरतेति प्रयोज्ये भवतः । यासां जातीनां तु संपूर्णत्वषाढवत्वाख्यावस्थाद्वयमेव, तासु षाढवकारिणो उल्पतैव, औडुवकारिणो उभावादल्पतरता न स्यात् ; यासु नित्यपूर्णस्तासु लोप्यस्वराभावादल्पत्वमनंशविषयमेवेत्यवगन्तव्यम् । अल्पत्व-प्रयोगे कृतस्य नियमस्य कन्चिद्विधिना बाधं दर्शयति—पञ्चम्यां त्विति ।

वचनं विधिरप्राप्ताविहाल्पत्वबहुत्वयोः ॥ ५८ ॥

परिसंख्या द्वयोः प्राप्तावेकस्यातिशयाय यत् ।

तुशब्दो ऽत्रैतरजातिवैलक्षण्यचोतनार्थः । विषययोः इन्यथाभावः । एतदुक्तं भवति—अवस्थात्रयवत्याः पञ्चम्याः पूर्णत्वलक्षणे ‘सगमाः स्वल्पका मताः’ इत्यनेन वक्ष्यमाणेन षड्जमध्यमयोरपाडवौडुवकारित्वादप्राप्तौ ‘क्रमाद्देन निगम्यां च षाडवौडुविता मता’ इति षाडवकारित्वादांधारे प्राप्तौ च संभूय त्रयाणामल्पत्ववचनेन निषादे ऽप्यौडुवकारित्वेन बहुत्वस्य प्राप्तौ ‘ऋषभ-पञ्चमनिषादा अपन्यासाः’ इति बहुत्ववचनेन च नियमस्य बाधः, यथा ‘प्राडमुखो ऽन्नानि भुजीत’ इत्यस्य लक्ष्मीव्रते ‘संपत्कामः पश्चिमाशामुखाशी’ इत्येन वचनेन । ननु विषयव्यवस्थया सर्वजातिषु नियतस्याल्पत्वस्य पञ्चम्यां कथं विषयय इत्यत आह—वचनं विधिरिति । इह पञ्चम्या-मल्पत्वबहुत्वयोः स्वरधम्योरप्राप्तौ; अत्र षाडवौडुवकारिणोः षड्जमध्यमयोरल्पत्वस्य, औडुवकारिणि निषादे बहुत्वस्य चाप्राप्तौ सत्याम्; वचनम्, ‘दौर्बल्यं चात्र विज्ञेयं षड्जगांधारमध्यमैः’ इति षड्जमध्यमयोः साक्षादल्पत्वस्य, ‘सनिषादावपन्यासौ’ इत्यपन्यासलिङ्गेन निषादे बहुत्वस्य च भरतोक्तमेतद्वचनं विधिः ‘प्रातः संध्यामुपासीत’ इति वचनवत् । विधीयते ऽनेनेति करणे ‘उपसर्गे धोः किः’ इति किप्रत्यये सति विधिरिति रूपम् । ननु षड्जमध्यमयोरप्राप्तावल्पत्ववचनं निषादे ऽप्यप्राप्तौ बहुत्ववचनं विधिरस्तु; इह षाडवकारित्वेनाल्पत्वविषये गांधारप्राप्तौ सत्यामपि पुनरल्पत्वविधानं किमितीत्याशयवानाह—परिसंख्येति । द्वयोः, इह षाडवौडुवकारिणोगांधारनिषादद्वयोर्द्वयोः प्राप्तावल्पत्वधर्मितया प्राप्तौ सत्याम्, एकस्य तयोरेकस्य गांधारस्य, अतिशयाय रक्तिविशेषाय यदल्पत्ववचनम्, परिसंख्या, सा परिसंख्या भवतीत्यर्थः । यत्तदोः संवन्धस्य नित्यत्वादत्र

अथ प्रत्येकमेतासां जातीनां लक्ष्म कथ्यते ॥ ५९ ॥

सेति तच्छब्दाध्याहारः कर्तव्यः । परिसंख्योदाहरणं यथा—‘इमाम-  
गृभ्णन्तशनामृतस्येत्यशाभिधानीमादत्ते’ इति । चयनप्रकरणे ‘इमाम-  
गृभ्णन्-’ इति मन्त्रे रशनालिङ्गेन प्राप्तयोरश्वर्गद्भाभिधान्योः ‘तस्माद-  
श्वाहृद्भो ऽश्वतरः’ इति निकृष्टाया गर्दभाभिधान्या अश्वाभिधानी  
श्रेयसीत्यैवैकस्या अतिशयाय ‘इमामगृभ्णन्तशनामृतस्य’ इति मन्त्रानु-  
वादेन ‘अश्वाभिधानीमादत्ते’ इति यत्तदर्थं शास्त्रवचनं परिसंख्या,  
तद्वत् । परिसंख्याया इतरपरिवर्जनफलत्वादिहापि निषादस्याप्यल्पत्वनिषेधः  
फलम् ॥ -५७—५८- ॥

(सु०) क्रमादिति । षाडवौडुवकारिणौ यौ स्वरौ तयोः संपूर्णत्वदशायां  
क्रमादल्पाल्पतरते ज्ञातव्ये । यस्य लोपेन षाडवत्वं तस्य स्वरस्य संपूर्णत्व-  
दशायामल्पत्वम्; यस्य च लोपेनौडुवत्वं तस्य संपूर्णत्वदशायामल्पतरत्वम् ।  
पञ्चस्यां तु जातौ विपर्ययः—यस्य लोपेन षाडवत्वं तस्याल्पतरत्वम्, यस्य  
लोपेनौडुवत्वं तस्याल्पत्वमिति । वचनमिति । ‘क्रमादल्पाल्पतरते’ इत्यनेन  
न्यायेनाल्पत्वबहुत्वयोरप्राप्तौ सत्यां यद्वचनं स विधिः, अप्राप्तप्रापकत्वात् ।  
द्वयोः प्राप्तावेकस्य वचनं परिसंख्या । तद्वचनमेकस्यातिशयाय । विधिपरि-  
संख्ययोर्लेखणमुक्तं भट्टाचार्यैः—

‘विधिरल्पन्तमप्राप्तौ नियमः पाक्षिके सति ।  
तत्र चान्यत्र च प्राप्तौ परिसंख्येति गीयते ॥’

इति ॥ -५७—५८- ॥

(क०) ग्रहादीनां त्रयोदशानां जातिलक्षणानां प्रत्येकमन्वर्थतया  
स्वरूपं निरूप्य, तानि षाड्ज्यादिषु सप्तसु शुद्धविकृतान्योन्यसंसर्गजातातु  
षड्जकैशिक्यादिष्वेकादशसु चेत्यष्टादशसु जातिषु क्रमेण प्रत्येकं यथासंभवं

षाढ्ज्यामंशाः स्वराः पञ्च निषादर्धभवर्जिताः ।  
 निलोपात्षाडवं सो ऽत्र पूर्णत्वे काकली क्वचित् ॥ ६० ॥  
 सगयोः सधयोश्चात्र संगतिर्बहुलस्तु गः ।  
 गांधारे ऽशो न नेलोपे मूर्च्छना धैवतादिका ॥ ६१ ॥

योजयित्वा सप्रस्तारं दर्शयितुमाह—अथ प्रत्येकमित्यादिना । प्रत्येक-  
 मेकस्यामेकस्याम् । यथाऽर्थे वीप्सायामव्ययीभावः । तासु षाढ्ज्यां  
 निषादर्धभवर्जिताः पञ्च स्वराः सगमपथा अंशाः । ते पर्यायेण वादिनो  
 ग्रहाश्च भवन्तीत्यर्थः । निलोपात्तिषाडपरित्यागात्षाडवं षट्स्वरप्रयोगः, कार्य-  
 मिति शेषः । स निषादः, अत्र षाढ्ज्यां पूर्णत्वे संपूर्णावस्थायां क्वचित्षड्जस्य  
 वादित्वे विकृतदशायां काकली भवति । सगयोः सधयोश्चात्र संगतिरिति ।  
 अत्र षड्जस्य गांधारैण्कान्तरितेन तादृशेनैव धैवतेन च यथारक्ति संबन्धः  
 सगसगसधेति गसगसधसेति वा कार्यः; गस्तु गांधारस्तु बहुल इति ।  
 यद्यपि ‘निगावन्यविवादिनौ’ इति विवादित्वाद्वांधारस्याप्राप्तं बहुत्वम्, तथा  
 ऽपि ‘गांधारस्य च बाहुत्यम्’ इति मुनिवचनाद्विधीयत इति तुशब्दार्थः ।  
 गांधारे ऽशो न नेलोपः । निषादस्य गांधारसंवादित्वादंशसंवादिनो लोपा-  
 भावादिति भावः । एतेनावस्थाद्वयवत्या अप्यस्याः षाढ्ज्या गांधारस्यांशत्वे  
 निलोपप्रतिषेधेन षाडवापवादात्पूर्णताऽवस्थैवेत्युक्तं भवति । अतो ऽस्याः  
 समधेषु चतुर्ब्देषु संपूर्णत्वषाडवत्वाख्यावस्थाद्वयं व्यवस्थितम् । षड्जे ऽशो  
 ऽपि तस्यैव ग्रहापन्यासत्वाक्तेवलाशुद्धतायां पूर्णतैवेत्यस्याः पूर्णतायां षडंशाः  
 षाडवत्वे चत्वार इति मतज्ञोक्ता दशांशा वेदितव्याः । एवमवस्थाऽपन्नां-  
 शसंख्या जात्यन्तरेष्वप्यूह्या । मूर्च्छना धैवतादिका; अस्यां षाढ्ज-  
 ग्रामिकतया धैवतादिकोत्तरायता मूर्च्छना, न तु मध्यमग्रामीणा पैर-

त्रिधा तालः पञ्चपाणिग्रन्थं चैककलाऽऽदिकः ।  
 क्रमान्मार्गांश्चित्रवृत्तिदक्षिणा गीतयः पुनः ॥ ६२ ॥  
 मागधी संभाविता च पृथुलेति क्रमादिमाः ।  
 नैष्कामिकध्रुवायां च प्रथमे प्रेक्षणे स्मृतः ॥ ६३ ॥

वीत्यर्थः । अस्यां तालमार्गगीतिविनियोगानां नियमं दर्शयति—त्रिधा ताल इत्यादिना । अत्र षाढ्ज्याम्, एककलाऽऽदिकः, एककलो द्विकलश्चतुष्कल इति त्रिधा च पञ्चपाणिः षट्पितापुत्रकः, प्रयोक्तव्य इति शेषः । क्रमान्मार्गा इत्यनेनैककले पञ्चपाणौ चित्रो मार्गो मागधी गीतिः, द्विकले वार्तिको मार्गः संभाविता गीतिः, चतुष्कले दक्षिणो मार्गः पृथुला गीतिरिति क्रमो दर्शितः । अत्र षाढ्ज्यामित्युपलक्षणम् । जात्यन्तरेष्वपि तालान्तरेष्व-प्येककलत्वादीनां योजना कर्तव्या, उत्तरत्र ‘योक्ता ऽस्मामि: कलासंस्था’ इत्यादिना सामान्येन वक्ष्यमानत्वात् । तालादीनां लक्षणं तु स्वप्रकरणे वक्ष्यते । तथा प्रथमे प्रेक्षणे नैष्कामिकध्रुवायां च विनियोगः स्मृत इति योजना । प्रथमप्रेक्षणे नाटकादीनां प्रथमाङ्के । नैष्कामिकध्रुवायामिति । ध्रुवासामान्यलक्षणं तावद्वरतोक्तम्—

‘यानि चैवं निबद्धानि च्छन्दोवृत्तिविधानतः ।  
 मुखप्रतिसुखादीनि गीताङ्गान्येव सर्वशः ॥  
 यदात्मकानि तानि स्युद्ध्रुवासंज्ञानि नाटके ।’

इति । तद्विशेषाश्च—

‘प्रावेशिकी तु प्रथमा द्वितीया ऽऽक्षेपिकी स्मृता ॥  
 प्रासादिकी तृतीया च चतुर्थी चान्तरा ध्रुवा ।  
 नैष्कामिकी तु विजेया पञ्चमी तु ध्रुवा चुधैः ॥’

## विनियोगो द्वादशात्र कला अष्टलघुः<sup>१</sup> कला ।

इति प्रवेशार्थसूचनादेतासामन्वर्थता ज्ञेया । अपकृष्टे ताडिताऽऽदयो गुरुलव्वक्षरोभयप्रायास्त्रिविधा अपि ध्रुवाजातयः प्रावेशिक्यादीनामेवावान्तरभिदाः । एतासां सतालत्वमेव पदमधिकृत्योक्तम् ‘सतालं च ध्रुवाऽर्थेषु निबद्धम्’ इति । तत्रैव स्मृतम् ‘अनिबद्धाक्षराणि स्युस्तेनेनप्रभृतीनि च’ इति । ‘तत्राङ्गान्ते निष्कमणे भवेत्यश्रावसानिकी’ । अस्याः प्रस्तुतार्थनियोगः—

‘नैष्कामोपगतगुणां विद्यानैष्कामिकीं तां तु ।’

‘अथोत्तमानां कर्तव्या चतुरश्रावसानिकी ।

अधमानां तु कर्तव्या ध्रुवा च्यश्रावसानिकी ॥ १ ॥

नैष्कामिकी—‘च्यश्चे विरामस्त्रिकलश्चतुरश्चे चतुष्कलः ।

प्रावेशिक्यां ध्रुवायां तु नैष्कामिक्यां तथैव च ॥ २ ॥

इति । एवं तत्त्वालविशेषनियतायां नैष्कामिक्यां ध्रुवायां विनियोगः । ध्रुवापदानामेतज्जात्युक्तस्वरसंदर्भेण योजनं नाथ्वाङ्गत्वेन । चकारात्स्वातन्त्र्येणापि ब्रह्मप्रोक्तपदैरन्यैर्वा शंकरस्तुतवेव विनियोगः समुच्चियते । स्मृतः, भरतादिभिरिति शेषः । द्वादशात्र कला इति । अत्र षाह्ज्यां कलाः कालविशेषा द्वादश, अत्रोक्तस्य पञ्चपाणेर्यथाऽक्षरत्वे द्वादशमात्रिकत्वात् । कलाशब्देन प्रतीतस्य कालविशेषस्य ध्रुवाऽऽदिमार्गभेदाश्रितवेनानेकरूपत्वादिह किंप्रमाणो विवक्षित इत्याकाङ्क्षायामाह—अष्टलघुः कलेति । अत्र लघुशब्देन पञ्चलव्वक्षरोच्चारभितः कालो विवक्ष्यते । तादृशा अष्टौ लघवो यस्याः कलायाः सा ऽष्टलघुः । एतेनात्र कला दक्षिणमार्गाश्रितेति

<sup>१</sup> अष्टगुहः

प्युर्यान्यजातिकृतानि तु.

अस्यां षाढ्ज्यां षड्जो न्यासः । गांधारपञ्चमावपन्यासौ ।  
वरादी वक्ष्यते । अस्याः प्रस्तारः—

१. षाढ्जी

१. सा सा सा सा पा निध पा धनि  
तं भ व ल ल ट

गम्यते । तथा च वक्ष्यति—‘योक्ता ऽस्माभिः कलासंस्थ्या सा दक्षिणपथे  
स्थिता’ इति । अतो ऽन्न चतुष्कलस्य पञ्चपाणेद्विरावृत्तिरवगत्व्या ।  
यदा तु वृत्तिमार्गश्रयणेन चतुर्विंशतिः कलास्तदा द्विकलपञ्चपाणेश्वतुरा-  
वृत्त्यः । यदा पुनश्चित्रमार्गश्रयणेनाष्टाचत्वारिंशत्कलास्तदा यथाऽक्षरपञ्च-  
पाणेरष्टावृत्त्यः । एवं तालान्तरमप्यूद्यम् ॥-५९—६३- ॥

(सु०) अथैतासां जातीनां प्रत्येकं लक्षणं कथयितुं प्रतिजानीते—  
अथेति । षाढ्जीलक्षणं कथयति—षाढ्ज्यामिति । षाढ्ज्यां षड्जगांधार-  
मध्यमपञ्चमधैवता अंशाः । तेषां च विकल्पेनांशत्वम्, ‘गांधारे ऽंशे न  
नेलौपः’ इति वक्ष्यमाणत्वात् । मलङ्गेनाप्युक्तम्—‘इति निषष्टिरंशाः स्युस्तेषा-  
मेकैकशो ऽंशता’ इति । निषादलोपेन षाढवम् । स निषादः पूर्णत्वे काकली ।  
षड्जगांधारयोः षड्जधैवतयोश्च संगतिः । गांधारस्य बाहुल्यम् । गांधारो यदा  
ऽंशस्तदा निलोपाताषाढवं नास्ति । धैवतादिर्मच्छर्णना । पञ्चपाणिः षट्पितापुत्रक  
एककलो द्विकलश्वतुष्कलश्वात्र तालः । यदैककलस्तदा चित्रो मार्गः; यदा  
द्विकलस्तदा वार्त्तिकः; यदा चतुष्कलस्तदा दक्षिणो मार्ग इति । गीतयः पुनः—  
यदा चित्रो मार्गस्तदा मागधी; यदा वार्त्तिकस्तदा संभाविता; यदा दक्षिणस्तदा  
पृथुला । प्रथमे प्रेक्षणे नैष्ठामिकध्रुवायां विनियोगः । अत्र द्वादश कलाः ।  
कलायामष्टौ गुरवः ॥ -५९—६३- ॥

(क०) अस्यां षाढ्ज्यां षड्जो न्यास इति वदतो ऽयं भावः—  
अस्यां षाढ्ज्यां विकृतावस्थासु ग्रहादीनामनियमत्वे ऽपि नामस्वरस्यैव

२. री गम गा गा सा रिं धस धा  
न य नां बु जा धि
३. रिं सा री गा सा सा सा सा  
कं
४. धा धा नी निसंनिध पा सा सा  
न ग सू तु प्र ण य
५. नी धा पा धनि री गा सा गा  
के लि स मु द्ध
६. सा धां धनिं पां सा सा सा सा  
वं
७. सा सा गा सा मा पा मा मा  
स र स कृ त ति ल क
८. सा गा मा धनि निध पा गा रिं  
पं का तु ले प
९. गा गा गा गा सा सा सा सा  
नं
१०. धां सा री गरि सा मा मा मा  
प्र ण मा मि का म
११. धा नी पा धनि री गा री सा  
दे हैं ध ना न  
ग सा री गा सा सा सा

विकृतासु च नियतमिति । गांधारपञ्चमावपन्यासाविति  
त्योक्तिः । शुद्धतायां तु नामस्वरस्य षड्जस्य चापन्यासत्वं

पर्यायात् प्रतिभटदारुयन्त्रमुक्तैः xi, 4  
 पश्चात्परस्पररवानुगमाङ्गमन्तौ x, 7  
 पश्चाद्रूतस्य महतः पथि नावकाशम् x, 41  
 पश्चिमाचलदरी शबरीभिः viii, 1  
 पश्चिमान्धिलहरीभरडोला viii, 5  
 पाकाराते: पादपावालमेकम् vii, 1  
 पाठीनक्ष्यः प्रायशः पाशपाणोः vii, 5  
 पाणिनेमैतमिवाखिलिङ्ग viii, 22  
 पाण्यग्रेण प्रक्षणत्पारिहार्यम् vii, 17  
 पातालादुपरिगताः प्रजा इवासन् xi, 53  
 पातिव्रत्यं या नृणां न त्यजन्ति vii, 39  
 पाथः तस्याः किं प्रलम्बावरोधः vii, 53  
 पाथोजिनीः किमखिलाः परिणीय दूरात्  
     x, 16  
 पार्थीधीनपि च तरीन् विना तरीतुम् xi, 28  
 पादायतः कमलिनी परिदृश्यमाना x, 6  
 पादेनोर्ध्वं प्रस्थिताजाङ्गनन्धात् vii, 51  
 पान्थबृन्दगरलं भुवनान्तः viii, 25  
 पारंपर्यात्प्रश्रयं व्यश्तुवानैः vii, 18  
 पारावारं वीचिकोत्क्षिप्तसपाथः vii, 49  
 पारावारापारसीमोपकण्ठे vii, 11  
 पारीणास्ते चिन्निदानं पदाब्जम् vii, 37  
 पारीन्द्रे प्रकटविहारयारतन्ये xi, 48  
 पारे सिन्धोः प्राप्तसंविद्यामीशम् vii, 28  
 पालनाय जगतः परमासीत् viii, 44  
 पाषाणैः फणिमुखतोऽपि सिन्धुरेन्द्रैः xi, 9  
 पाहि क्षीणीं प्राक्तनीमित्यभाणीत् vii, 26  
 पीडयन्तरथपदस्तनयुग्मम् viii, 51  
 पुरी च तद्वीक्षणपुङ्गिताशा xii, 2  
 पुंस्त्वे तु प्रभुरयमातपौरुषस्त्यात् xi, 19  
 पूजां गतायाः किमु दातुमिष्टम् xii, 21  
 प्रच्छब्दाः प्रशिथिलचामरालिफेनैः xi, 39  
 प्रच्युतं दिनमणि भुवनश्री viii, 18  
 प्रज्ञाले बलनिहितः प्रतीपुर्याः xi, 13  
 प्रणतिस्तवेति परयाऽभिभाषणम् ix, 19  
 प्रणयोत्तरं किमपि पृच्छति प्रिये ix, 74  
 प्रणयोल्लसत्पुलकवर्मिताङ्गते: ix, 65  
 प्रतिविम्बभाजि पतके च सा दशौ ix, 72  
 प्रत्यग्रहरणवर्षदुष्प्रधर्षौ xi, 33  
 प्रस्त्रभादुडुविटस्पटिकेऽस्मिन् viii, 52  
 प्रधावमाना बहुमन्यते स्म xii, 18  
 प्रधाविनी वक्षसि कापि हार xii, 26  
 प्रमदोत्तराविव पयोधराभिधौ ix, 76  
 प्रयुज्य बाणान् परितः प्रसूत xii, 23  
 प्रस्थानाय श्रीपतेरभ्यनुज्ञाम् vii, 27  
 प्रस्थाप्याहवकृतिनः प्ररूढराणान् xi, 23  
 प्रस्थिते स्फुटरतीश्वरचापा viii, 58  
 प्रस्फुटद्युतितमोमणिजालम् viii, 30  
 प्रस्मृत्य नीराजनपात्रमग्रे xii, 13  
 प्रहितापरेण परमाणुमध्यमाम् ix, 42  
 प्राकारान्तरनिभूतान् क्षितीशसेना xi, 2  
 प्राङ्गणेषु पठमण्डपिकानाम् viii, 71  
 प्राचीनान् परिभवता कृतोऽस्य पित्रा xi, 21  
 प्रातिष्ठातास्तपवमानजवाभिमान x, 20  
 प्रादुर्भूते त्वत्रियाया रमायाः vii, 36  
 प्रादुर्भूयात् किं सुधापूर्णकुम्भः vii, 47  
 प्रादुशशाकाच्छक्रमाः प्रायशस्ते vii, 35  
 प्रादुस्तोर्यं प्रौन्मिष्टवत्पदाङ्गम् vii, 50  
 प्रापितेव धरणीं परिणाहम् viii, 42  
 प्रायः क्षीरं पाययत्यौर्वतसम् vii, 2

प्रायेण मङ्गीरसमेतमेकम् xii, 12  
 प्रासन्नयस्यूषि सरितः पयस्यमुष्याः xi, 53  
 प्रासादात्कतिच्चन पट्टसेनकांश्चित् xi, 42  
 प्रियग्रामा रथाज्ञमिव भृज्ञाङ्गक्षिया ix, 38

क

फेनश्रेणीतूलविक्षेपपूर्वा vii, 8

ब

बिस्मितस्सविधगैरिकरागः viii, 52  
 बिसदामनामनि बिलेशयाधिपे ix, 30

भ

भवति क्षणं व्यवहिते परीक्षितुम् ix, 25  
 भुजवल्लरी द्विगुणितामुरोजयोः ix, 70  
 भूजाने: बलनिहितेन वर्हिषापुः xi, 11  
 भूतानि ध्रुवमितराणि भूतधात्र्याः xi, 32  
 भूयो व्यावर्त्यापि भूमान्ननाम् vii, 14

म

मक्करी सर्वी विलिखिता महीयसोः ix, 10  
 मङ्गलत्वा माया दृष्टिणोदस्यमानाम् vii, 13  
 मङ्गलत्वा सिन्धौ मार्गणाय श्रुतीनाम् vii, 45  
 मज्जतो महति सन्तमताश्चये viii, 44  
 मङ्गीरमन्या महिलाकरस्थम् xii, 6  
 मञ्जुलालिवलयारवमद्वा viii, 60  
 मदनस्तदौष्ण्यविनिर्विते धनुः ix, 36  
 मदवारिमन्मथमदावलेशितुः ix, 57  
 मदिरेक्षणामुखधृतं मुदे भवत् ix, 60  
 मधुधूर्णितस्य महतो भविष्यतः ix, 58

मधुपारणे विरचितं मृगीदशा ix, 58  
 मन्दं मन्दं निक्षणतिक्षिणीकाः vii, 4  
 मन्दाभ्युयो जन्मचिन्तां दुरन्ताम् vii, 38  
 मन्वेहलोकमधिलं मथितुं पथोधे: x, 15  
 मन्मथेभमदमेषजमाशा viii, 25  
 मयि कोऽपराध इति माननात्मना ix, 21  
 मत्त्वाधीशो माननापूर्वमेतात् vii, 24  
 मत्येन्दोरतिवलसिन्धुवाहिनीं स्वाम् xi, 27  
 मसृणो ममापि च समागमादरः ix, 43  
 महिलाजनस्य मदिरानिधेवणात् ix, 65  
 महीपतेरन्तिकमाससाद xii, 9  
 मान्यान्केचिन्मन्वते यत्त्वदन्यात् vii, 43  
 मारदिविजयमङ्गलकुम्भो viii, 54  
 मीनाकारा दृष्टिमज्येन्दिरायाः vii, 45  
 मीलदब्जनयनाऽजनि सैवा viii, 59  
 सुकुरे सुधाकृतसुधांशुमण्डले ix, 2  
 सुखमीक्ष्य ते सुकुलितस्मिताङ्गुरम् ix, 43  
 सुखरामणीयकमुधासुधाम्बुद्धौ ix, 11  
 सुच्यन्तेऽभी मौनिनो मातृगर्भी vii, 36  
 मूलं सुकेर्मोहतृष्णालवित्रम् vii, 41  
 मेदिन्यावैन्मेखलादामलीलाम् vii, 10  
 मैनाकाद्या यत्र मीनावलीनाम् vii, 6  
 मोक्षगारं प्राविशन्मोहदूरम् vii, 28

य

यदि शङ्कसे मयि कलङ्कमीक्ष्यताम् ix, 53  
 यदि सम्मुखं सवयसो नवेत्यसौ ix, 32  
 यन्त्राश्मप्रतिभयवर्षजेन्द्रगोपैः xi, 5  
 यन्त्राश्माहितिपतितानि यान्यभूवन् xi, 7  
 यस्मिन्छौरेरेयुषो योगनिद्राम् vii, 4

यः सुसः किल हृदयेभियाति वाहिनि xi, 21

यानेन सञ्चरणमूर्युगेन शुण्डाम् x, 39

युवनेत्रस्वज्ञनयुगेन खेलता ix, 7

युवमण्डलीद्युतिगल्प्रहोचितो ix, 12

युवयोर्न किं तु युगद्विमेलना ix, 55

युवयोस्समरेण युगपत्रयोजितम् ix, 54

युवयोः परस्परमुपेत्य मेलनम् ix, 47

युवलोक्लोचनगतागतोचिता ix, 4

योधा: केचन युयुधु: नृपालमौले: xi, 8

योधैर्नस्सममुपयाति युद्धतन्त्रम् xi, 40

## र

रङ्गस्थानं राजससेवयात्रे vii, 14

रच्यमानभिव राजसमष्ट्या viii, 29

रञ्जितं तु सत्यधूदयरागम् viii, 46

रक्षगुच्छ इव रश्मिनिवद्धम् viii, 5

रमणापराधलहरीनियोजनम् ix, 46

रयादयासीलिखितुं दृपेन्द्रम् xii, 17

रागवेषजुषि रोषकृशानौ viii, 53

रागशालिरुचिपण्डमहोल्का viii, 50

राजीवाक्षस्यांशराज्योपलम्भात् vii, 26

रामचन्द्र इव पादनिवेशात् viii, 58

राम त्वकेनेषुणा रक्षसेन्दोः vii, 54

रोहिणीरमणरागकृशालु viii, 64

रोहिणीशमनुचिन्त्यतमित्वै viii, 39

## ल

लक्ष्मीं रागाद्वैतरङ्गैरपाङ्गैः vii, 31

लघुसङ्कुचत्तनुलतैव लज्जया ix, 66

लास्योदगे रङ्गमेत्यान्तरङ्गे vii, 29

## व

वतंसग्नन्ती वसुधावलारेः xii, 3

वदनाभीरूप्यवसुचौर्यवाञ्छया ix, 9

वदने तदा मनसि रागविश्रमः xi, 64

वर्षन्तावभिमुखमेव वारिधारा xi, 33

वर्षश्वेकं वसन्ते वसु च समधिकं वाञ्छितायाचकानाम् xii, 39

वल्लमे कत्वन जग्मुषि का वा viii, 62

वाचो रीत्या वैभवं तावकीनम् vii, 35

वातोऽपि ध्वजवसनोदितो मिलिला xi, 54

वामाक्ष्योबलपरिमाथिनो वरीरुम् xi, 31

वायोरभ्युदयपुष्पश्चिरय वहिः xi, 16

वासराविषयिवियोगगृहीतम् viii, 56

वासशश्याशाशीविषश्वासधूतम् vii, 31

वासो विच्छुतिमवकल्प्यवाहनेतुः xi, 15

वाहिन्योरभिमुखमज्जसा चलन्तोः xi, 32

वाहेन्द्रास्सितधरवारवाणधारी xi, 55

विक्षिप्य वस्तु चलितेन विना सहायम् x, 24

विजित्य यान्त्या महोऽपि वेगम् xii, 31

विज्ञातुं चपलतया रसान् विभित्तान् xi, 44

विटमण्डलीविजयिनो मनोभुवो ix, 6

विदूरपातादिव नाक्षमन्त xii, 24

वियोतयन्ति विविधागमशालिकायाम् x, 8

विनतानना विधुमुखी व्रावशात् ix, 35

विप्रयोगपरिरम्भविशेषम् viii, 8

विभोः परस्याश्च विलासवत्या xii, 24

विभ्रश्यद्युतिवरणो विल्लिठतात्मा xi, 14

विमुच्च बाहू न पुरो विधेहि xii, 15

विरहानलेन विटमानसं यथा ix, 55

विलम्बसे किं विभुरागतोऽभूत् xii, 11

विलासहंसीविनियुक्तशेषम् xii, 10  
 विलोलहारावल्लिरोधहेतो xii, 20  
 विश्लथे दिनमणौ हरच्छूडा viii, 32  
 विश्वत्रय्या विश्वगाक्रान्तिहेतोः vii, 3  
 विश्वत्रय्यां व्यत्ययाद्वीरलक्ष्म्या vii, 20  
 विश्वभरोरस्थलमिन्दिरायाः xii, 30  
 विषमायुधस्य विशतो मनोगृहम् ix, 10  
 विष्णुरूपमिति जातमहत्वम् viii, 23  
 विवक्तथानुवदतो जगतो विनोदात् x, 34  
 विस्तार्यमाणमरविन्दकरं नलिन्या x, 11  
 विस्तृतं किमु विहायसि चासीत् viii, 26  
 विस्मृत्यु लाक्षाज्ञनगन्धसार xii, 17  
 विहाय डोलाविहृतं प्रयाता xii, 8  
 विहितागसेव चरणावलम्बिना ix, 5  
 वीक्ष्य किञ्चिदभिलक्ष्यमुद्भूनाम् viii, 13  
 वीचिकां जगदिदं विभुयासाम् viii, 71  
 वीरोऽयं युधि हतशेषमश्ययूथम् xi, 49  
 वीरोऽयं हुतभुजि जिह्वतो द्विजिह्वान् xi, 43  
 वेता वेदो वीक्षको वीक्षणीयो vii, 44  
 वैद्यग्रान् चृपकरवालिका वलन्ती xi, 44  
 व्यग्रास्समीहित फलाय विद्याय दृष्टिम् ix, 8  
 व्यग्रासिव्यतिहतवीरजातमूर्छा xi, 34  
 व्याचक्षाणं विश्रूतैर्नीतिमाणैः vii, 19  
 व्यातास्यो वलयित्कर्मुकोपदेशात् xi, 37  
 व्यानशे दशदिशोऽपि विचेतुम् viii, 12  
 व्यालीनान् दिशि वीक्षितुं विपक्षान्  
 xi, 13  
 व्यावर्तन्ते वीक्ष्य पाणौ रथाङ्गम् vii, 7  
 व्यावृत्वानाशक्तेलोलाविहारम् vii, 5  
 व्यावृत्ताः किं माधव व्योमसिन्धु vii, 51

व्योमलङ्घनकृते विधुहंस viii, 65  
 व्योमसीमसुरभेर्विधुमण्डल् viii, 70

श

शक्तोत्थेको नेति धर्तु धरित्रीम् vii, 21  
 शयने कदाचन कदाचिदासने ix, 52  
 शयपलवस्सहवरथ्य साहसात् ix, 77  
 शरदं समेयुषि शर्नैबलाहके ix, 39  
 शर्वरीरमणिम्बमलासीत् viii, 45  
 शास्त्रां प्रग्रह्य पुरतः त्यजसि प्रतर्णम् x, 42  
 शाबकानविमनः कणिशालीम् viii, 10  
 शाम्यदर्यमशिलाशिखिधूम viii, 19  
 शार्दूलरपि समशीर्षकान् धुनानाः xi, 28  
 शार्वर्जग्निहिरे किल हस्त viii, 28  
 शिष्टः कैश्चित्सेव्यमानं स विद्या vii, 24  
 शीर्णतारकुलशीकरजाले viii, 50  
 शीर्णसान्ध्यविसूनविधान viii, 64  
 शौण्डीर्याविधिवर्तीर्थं साह्यवोत्तम् xi, 47  
 श्रान्ताश्चिराथ दिवि च भ्रमितुं शकुन्ता x, 36  
 श्रीरङ्गपट्टण(पत्तन)मगाज्यसिन्धुकन्या  
 x, 45

श्रुत्वा तामथ मलुकप्रवृत्तिमुर्वीम् xi, 50  
 श्वसितस्य सौरभमभिप्रधाविनि ix, 36  
 श्वसितानलसुलभयाकिमीर्थ्या ix, 30

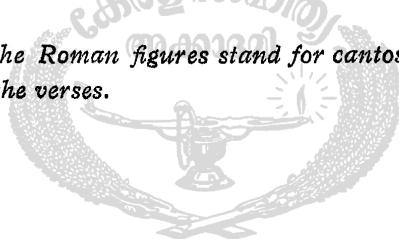
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सक्रोधं तदुभयसैन्यमण्डलानाम् xi, 4  
 सक्षेलारभटी चमूभटो नगर्या xi, 24  
 सरव्यमञ्चति ममेति किमस्याः viii, 31  
 सङ्कोचयत्यतिजडौ मस्तो कथञ्चित् x, 3

सङ्क्षेपभशकधरणीशितुः तदास्यात् xi, 22  
 सङ्क्षेप्याखिलमपि चर्मणि स्वमङ्गम् xi, 30  
 सङ्ग्रामे नरसविभुस्तातपाद xi, 51  
 सञ्चरत्सु दिवि पत्रिषु सन्ध्या viii, 48  
 सञ्चितं किमु पुटेष्ववटानाम् viii, 26  
 सतोरणार्ली शनकैः प्रतोलीम् xii, 1  
 सत्पथाल्यसुधारस चर्चा viii, 68  
 सन्ध्योदरपरिकल्प्यमानमौलिः xi, 20  
 सन्ध्या नटिपल्लवशोभा viii, 35  
 सन्ध्या सरसकुङ्गमचर्चा viii, 47  
 सन्ध्याच्छ्लेन मुखमार्जनवस्त्रमाशा x, 14  
 सन्ध्यांशुदण्डमविशक्तिं प्रचाल्य x, 11  
 स बभार वल्लभनखाङ्गचन्द्रम ix, 14  
 समुदीर्य सूक्तिभिरतीव दूतिका ix, 56  
 समुपालमे न ह भवन्तमीद्वाम् ix, 31  
 समुपेहि तूर्णभिति सावलेपता ix, 18  
 सम्प्रेष्य हेतिसमवायमह्मुखेन x, 16  
 सम्भवक्षणसमुत्थितमिन्दुम् viii, 67  
 सम्भ्रेषण चलचन्द्रुचकोरैः viii, 70  
 सम्भ्राम्यतोपकरणग्रहणे समन्तात् x, 24  
 सम्मर्दतः पथि चमूशिष्यिलाः समन्तात् x, 29  
 सरसाशयेन्द्रनविशेषसंश्रयात् ix, 33  
 सरितः पयोदसमयावधौ यथा ix, 28  
 सलिलं घनालिचुल्कीकृतोऽज्ञितम् ix, 60  
 सविधं प्रियस्य गमिता सखीजनैः ix, 72  
 सहमृगनयनाभिस्तत्र सङ्कीर्णमानः ix, 79  
 संप्रेषितं वा सहवाससख्यात् xii, 32  
 संप्रेष्यासौ शकपरिबृद्धः शासिता दुर्मदानाम् xi, 57  
 तंवाधवद्वजहया द्वित्र्यान्तरालम् x, 37  
 संबोधतो विशिथिलं जरती स्वग्यान् x, 34  
 संभावयन्त्यास्त्वरया परस्याः xii, 5  
 संरम्भात्ससरयुपतिताश्वमूनाम् x, 36  
 संरम्भात्सहवलतो बलैशकेन्द्रोः xi, 25  
 संवर्तर्णव सलिलेन वा परीतम् xi, 3  
 संविज्ज्योतिः छादयित्वान्तरान्ध्यं vii, 56  
 संहर्ता लघुसमरान्तको भटानाम् xi, 37  
 साक्षात्कारं शारदाया दयायाः vii, 23  
 साटोपं कतिचन खेटिकाश्वाकरैः xi, 30  
 सान्द्रसन्तमससामजपङ्क्तेः viii, 30  
 सान्ध्यवृत्त्यपि निरुक्तशाचारम् viii, 24  
 सान्ध्यवायमिव सैरिभवर्गे viii, 21  
 सायम्निलद्विलशताक्रमणाद्विरेकः x, 3  
 सालक्कायां पदवीथिकायाम् xii, 22  
 सावल्म्बनसिवोत्पलजाले viii, 21  
 साशङ्कसमजनि शाङ्करस्सखापि xi, 10  
 सुहं पूर्विक चृपसैन्ययोधवीरैः xi, 14  
 सुदशः कराप्रवलयेन त्रुकुशे ix, 77  
 सुदशो विध्रूष बहुशो निवारणम् ix, 66  
 सुमुखीयणः सुलभकाश्यसंपदः ix, 28  
 सेयं संवित् सैव विद्यानवद्या vii, 39  
 सोऽयं गतागुतिकाखिललोकहास x, 33  
 सौधजालनिभयन्त्रणप्राप्तात् viii, 49  
 सौशील्यस्वालम्बनं सांपराया vii, 22  
 स्वलितं यदन्ति कमितु विदाधया ix, 44  
 स्तावं स्तावं देवमेवविधानाम् vii, 58  
 स्थातुं न युक्तमसहायतयेति कुत्र x, 19  
 स्फुटबन्धेदवहुभूमिकाविटैः ix, 78  
 स्फोटपङ्क्तिभिरिवाकुलकोक viii, 35

स्मराभिदीसैः स्फुरतात्मनैव	xii, 13	ह
स्मरेषुपातेषु विवेदनेदम्	xii, 36	हरिपदद्वुतिचर्यानन्तरं भानवानाम् vii, 59
स्यन्दमानभिव सन्तमसानाम्	viii, 17	हरिणीहशान्यतमया सविभ्रमम् ix, 1
स्यन्दमानभिव खिन्दुरदगे	viii, 20	हस्ते दधाना निजकेशहस्तम् xii, 27
खस्तां विहातुमपद्मसरणौ च गोणीम्	x, 32	हस्तेनाहतमुहुरंसलभिजांसम् xi, 17
स्वनिरोधिनीं किलपथोधरोचतिम्	ix, 3	हस्तोदस्तस्वाङ्कलीना सुरारेः vii, 49
स्वाधीनोक्तिग्रेयसीषीरकम्	vii, 33	हारमौक्तिकचयैरिवकीणैः viii, 33
स्वैरं यतो विजयसे सुतनो करेणोः	x, 39	हारस्तथोच्चैस्तनभूषुदहैः xii, 4
स्वैरिणीयमवकुण्ठनवास	viii, 31	हुङ्कारैरुपजनयन्जनस्य भीतिम् xi, 18

NOTE—The Roman figures stand for cantos and the Arabic numerals for the verses.



## APPENDIX II

### INDEX TO PROPER NAMES AND PLACE NAMES



Ābhilāh, 39	Pāṇḍyōrvīsa, 3
Acyutendrakṣitīpa, 16	Pāṇḍya Sthāpanā-
Acyuta nṛpaḥ, 41	cārya, 4
Cera bhūpa, 3	Pārasika Kṣoṇīsa, 37
Cerōrvīsa, 3	Pārasika Sainyam, 39
Hayapati, 33, 34	Raṅganātha (God S'rī), 5
Kaverajā, 32	Ranga Sthānam, 2
Kerales'a, 2	Setu, 2
Kṛṣṇā, the, 40	S'rīraṅgaṭṭana, 33
Pāṇḍyabhūpa, 4	Vijayanagaram, 41

NOTE—*The references are to pages in this Appendix.*

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## MANUSCRIPTS NOTES

### KAVINDRĀCĀRYA AS A HINDI SCHOLAR

BY K. MADHAVA KRISHNA SARMA, M.O.L.

*(Curator, Anup Sanskrit Library and Director of Oriental Publications, Bikaner)*

WRITINGS have already appeared on Kavindrācārya as a great Sanskrit scholar of the 17th century who collected a large number of MSS. and as one who succeeded in persuading Shah Jahan to abolish the tax levied on Hindu pilgrims who came to Benares and Prayāg. A list of MSS. belonging to his collection has been published by R. Ananta Krishna Sastri, (Gaekwad's Or. Series, No. XVII, Baroda, 1921). Many MSS. belonging to this collection but not included in the printed list, are now available in the Anup Sanskrit Library, Bikaner, and probably elsewhere also. The list is therefore inexhaustive.

There is one aspect of Kavindrācārya's life which has not received the attention of scholars. While it is well known that he was a great Sanskrit scholar, it is probably not so well known that he was a great Hindi scholar too. Two of his Hindi works deposited in the Anup Sanskrit Library attest this latter fact.

One of these is written in praise of Shah Jahan. It is a musical composition in various Rāgas and is called *Kavindra-kalpalatā*. There is a preface which (with some alterations) is found also in two other works described here. This is apparently by some contemporary Pañdit. The information given here regarding the great scholar is that which we have already obtained from other sources. It is as follows. Kavindrācārya first lived on the bank of the Godāvari and later migrated to Benares. He belonged to the Āśvalāyanasākhā of the Ṛgveda and took to Sannyāsa early in

life. His learning was vast. He got the pilgrim tax abolished. There are references in the work to Agra (Shah Jahan's capital), to Shahajahanabad, to the conquest of Golcunda and Bijapur, to the boundaries of the territory under the rule of Shah Jahan (which are mentioned as Rūm, Sām, Bukhāra and Khurasān), to the emperor's harem and the distribution of gold and silver of his weight and the conferring of titles on chieftains on his birthday. There is particularly one verse written on a birthday of the emperor. There is mention of his taking part in the Hindu Holi festival which should not fail to have contemporary interest. The author refers to himself as the guru of Darah Shikoh for whose long life he offers prayers. There is reference also to Mirza Murad. The first three verses are in Sanskrit.

The MS. begins :

क. क. श्रीवरदमूर्तये गजाननाय नमः ।  
 नत्वा वाणीं भवानीं च भवं शंभूद्वं तथा ।  
 हृद्यानि भाषापद्यानि कवीन्द्रः कुरुते कृती ॥ १ ॥  
 कवीन्द्रः कल्पलतिकामनल्पफलकल्पिकाम ।  
 कवीनां कामनावास्यै प्रवीणां कुरुते कृती ॥ २ ॥  
 अनल्पकल्पनाकल्पां कल्पान्तस्थितिशालिनीम् ।  
 कवीन्द्रकल्पलतिकां सन्तो जल्पन्तु कल्पकाः ॥ ३ ॥  
 गुरुगनपतिसंकरशिवाविष्णुदिनेसुरलेखि ।  
 मनसा वाचा कर्मना प्रणवों सुरनिविसेखि ॥ ४ ॥  
 पहिले गोदातीरनिवासी पांछे आइ वसे हैं कासी ॥ ५ ॥  
 सब विषयनि ते भए उदास बालदसा मैं लयो सन्यास ॥ ६ ॥  
 उनि सब विद्या पढ़ी पढ़ाई विद्यानिविसुकविन्द्रगुसाई ॥ ७ ॥  
 ऋग्वेदी असुलायनसाखा तिन कीनी है कविता भाखा ॥ ८ ॥  
 कल्पलता है याको नाम याते पावत कवि सुख धाम ॥ ९ ॥  
 अलंकार गुन रस सौं सनी याते कल्पलता है बनी ॥ १० ॥  
 सबहीं को वर्नन है जामैं सब कोऊ सुख पावत तामैं ॥ ११ ॥

कीने ग्रंथ न जात गनाये सब वेदानिके अर्थ बनाये ॥ १२ ॥  
 भाषा करत आवति है लाज कीने ग्रंथ पराये काज ॥ १३ ॥  
 कासी की अरु प्राग की कर की पकर मिटाइ ।  
 सब ही को सब सुख दियो किये धर्म अधिकाइ ॥ १४ ॥

The other Hindi work of Kavindrācārya is the *Bhāṣāyoga-vāsiṣṭhasāra*, a commentary on the *Laghuyogavāsiṣṭha*. The Sanskrit text is cited. Unfortunately the MS. in the Anup Sanskrit Library is incomplete. It breaks off in the ninth Prakaraṇa with

चित्रसर्पः परिज्ञातो न सर्पभयदो य ।

The MS. is prefaced with the following seven stanzas on Kavindrācārya by the *Visiṣṭa Sistas* of Benares of his time.

श्रीगणेशाय नमः ॥ खस्तश्रीमत्परमहंसपरिब्राजकाचार्यवर्यसर्वविद्यानिधा-  
 नकवीन्द्रसरस्वतीविषयकोऽयं लेखः सकलवारणसीनिवासिविशिष्टशिष्टकृतः ।

चतुर्वेदविदां श्रेष्ठः षडङ्गाध्यापिनामपि ।  
 शास्ति शास्त्राणि सर्वाणि साहित्यसाहितानि च ॥ १ ॥  
 अष्टादशपुराणानि तथा सर्वा अपि स्मृतीः ।  
 योगवासिष्ठविज्जयेष्ठः श्रीकवीन्द्रसरस्वती ॥ २ ॥  
 ब्राह्मणानां क्षत्रियाणां वैश्यानां शूद्रजन्मनाम् ।  
 ब्रह्मचारिण्यस्थानां वानप्रस्थाभिधाजुषाम् ॥ ३ ॥  
 दण्डनामवधूतानां सर्वकाशीनिवासिनाम् ।  
 पण्डितापण्डितानां च परमानन्ददायकः ॥ ४ ॥  
 ब्रह्मेन्द्रपूर्णेन्द्रयतीन्द्रवृन्दमुख्यैरशेषैभिनन्द्यमानः ।  
 यतिः कवीन्द्रोऽस्ति विभासमानः सद्धर्मपुज्जेन विराजमानः ॥ ५ ॥  
 दयाशीलसंतोषवैराग्यधर्मक्षमादानविज्ञानसिन्धूयमानः ।  
 परानन्दसन्दोहकन्दं ददानो महीमण्डलेऽसौ कवीन्द्राभिधानः ॥ ६ ॥  
 अमुना कवीन्द्रनाम्ना ब्रह्मेन्द्रसाम्यनुगृहीतेन ।  
 काशीप्रयागकरयोमौको लोकोत्तरोऽकारि ॥ ७ ॥

This is followed by another preface which is in Hindi and which is similar to the preface to the MS. of *Kavindrakalpalatā*. The commentary begins :

अथ योगवासिष्ठसारके दोहरा ॥  
 दिक्षालाधनवच्छिन्नानन्तचिन्मात्रमूर्तये ।  
 स्वानुभूत्यैकमानाय नमः शान्ताय तेजसे ॥ १ ॥

है अनन्तव्यापक सकल चिन्मय सीरोधाम अनुभव ते ठहरात जो ताकों  
 करों प्रनाम ॥ १ ॥

At the end of each *Prakaraṇa* there is the colophon इति श्रीयोग-  
 वासिष्ठसारे सर्वविद्यानिधानकवीन्द्राचार्यसरस्वतीविरचिते etc.

Reference may be made in this connection to another Hindi work deposited in the same Library. This is not by *Kavindrācārya* but consists of Hindi addresses presented to him by various scholars on the abolition of the tax. Sanskrit addresses presented to him by contemporary *Pandits* are known, but not perhaps these Hindi ones. Here is a list of the authors of these addresses with the number of verses by each.

Sukhadeva 4; Nandalāla 1; Bhīka 1; Pañḍitarāya 1; Rāmacandra 1; Kavirāja 4; Dharmes'vara 2; Anonymous 1; Hirārāma 2; Raghunātha 1; Vis'vambhara Maithila 1; Dharmes'vara 1; Saṃkaropādhyāya 1; Raghunātha 3; Kavibhairava 2; Sitāpati Tripāṭhin, son of Maṇikanṭha 2; Marigada 1; Gopāla Tripāṭhin, son of Maṇikanṭha 1; Vis'vanātha 9; Jivana 1; (नानाकवयः) Various poets 10; Cintāmaṇi 17; Devarāma 2; Kulamaṇi 1; Tvaritakavirāja 2; Govinda Bhaṭṭa 2; Jayarāma 5; Govinda Bhaṭṭa 2; Vāṁśīdhara 1; Gopinātha 1; Rāma 3; Yādavarāyapāṇḍita 1; Jagadrāya 1.

This MS. also has a preface giving the same information as those others referred to above.

## THE SABDALINGĀRTHACANDRIKĀ OF SUJANA

By H. G. NARAHARI, M.A.

As in the field of Grammar or of Philosophy, so even in the realm of Lexicography, Sanskrit occupies a covetable place among the Literatures of the World. It is conspicuous not only for its rich literature in this branch, but also for the sound and unique technique adopted in the works belonging to this class. In India, any one who would aspire to be a poet ought to have a complete mastery over the numerous Sanskrit words and their diverse meanings. Sanskrit Lexicographers found that, to achieve such a purpose, a mere alphabetical arrangement of words with their meanings is useless. They strove, therefore, to classify words into two major classes, synonyms and homonyms, and then arrange them separately. Like other works, these Lexica were also intended to be got up by rote; and to aid such a method of study, the two classes of words were set into metre. There are thus two types of Dictionaries in Sanskrit, those that give synonymous words, and those that give the homonymous. In both varieties many lexica are well-known; but the *Sabdalingārthacandrikā* of *Sujana* which belongs to the latter class is still not widely known. The many available Histories of Sanskrit Literature do not contain its name. Nor do MSS. of it seem quite abundant. Those that have been discovered so far are all found in the Madras Presidency. Of the three MSS. of the work mentioned by *Aufrecht*<sup>1</sup> two are found in Madras and one (*Oppert*, I. 8275) in Vizagapatam in the Private Library of a Paravastu Venkatarangācār.

*Aufrecht* was aware of only two MSS. of the work in Madras, one in the Govt. Oriental MSS. Library and the other in the Adyar Library; the former library has now *six* MSS.<sup>2</sup> of the Work, *four*<sup>3</sup> of its commentary, and *four*<sup>4</sup> of the commentary on the

<sup>1</sup> CC. I. 634 a; II. 150 b; III. 132 a.

<sup>2</sup> D. 1515, 1595, 1737, 1759-61.

<sup>3</sup> D. 1515, 1595, 1762, 1763.

<sup>4</sup> D. 1515, 1595, 1605, 1606.

commentary. The Adyar Library MS. referred to by Aufrecht (CC. III. 132 a) should be the same as that which now bears the Shelf-number XX. K. 41. It is a palm-leaf MS. written in Telugu characters, and consists of 156 folia. There is now also a transcript of this MS. which bears the Shelf-number LIV. A. 38. My aim in this paper is to analyse this transcript to see what information can be derived regarding the work and its author.

The work is divided into *three kāṇḍas*, each of which has the following concluding colophon :

*Iti srimadanavadyārvidyāhṛdyākhaṇḍapāṇḍityamāṇḍitapañḍita-  
māṇḍalavikaṭapāṭutiarakīrṭapāṭalataṭapāṭughaṭitamara-  
kata mukhamāṇigānaghaṭanāsandīpymānārūṇacaraṇa-  
khena sasvadāmānānandasandohakandalikīṭahṛdayāra-  
vindasakhena samastavīḍakṣaṭakṣaṭadakṣaṭrasastamastaka-  
vinyastavāmaṇḍena sakaladarsanāpratidvandvabhūta-  
vādena sarvadānānditas sujanena viracitāyām nikhila-  
kosasārārūpaviracitāyām akhilasarasasāndrikāyām s'abda-  
lingārthaṇḍrikāyām . . . . kāṇḍam saṁpūrṇam. Sri  
krṣṇārpaṇam astu.*

*Sujanena kṛtas' srimān . . . . kāṇḍa īdṛsah !  
Samarpitās' saṅkarāya bhaktahṛḍpadmabhānave ||*

From this really long colophon which is written in typical Sanskrit Prose, we learn that the work claims no originality for itself, but acknowledges that it is only an *epitome* of the lexica known at the time. Its compiler, *Sujana*, was a great scholar, admired and respected by all his contemporaries. The verse at the end of the colophon shows that *Siva* is the favourite deity of the author.<sup>5</sup>

It is a happy circumstance that this work has been commented on by the author's grand-son, and that this commentary should have

<sup>5</sup> This fact is further corroborated by the fact that, at the beginning of *Kāṇḍa* II (MS. LIV. A. 38, p. 50), he performs obeisance to *Siva*, and to *Parvati* at the commencement of *Kāṇḍa* III (*Ibid.*, p. 76). The opening verse is an invocation to *Sarasvati*.

a commentary by the grand-son of this grand-son. This shows that *Sujana* was the originator of a family of scholars ; and this is rather a pleasant exception to what seems to be the usual rule that a genius should be succeeded by a dull son.

The commentary on the *Sabdalingārthacandrikā* is called the *Dṛṣṭāntasiddhāñjana*. It is by *Kallolabhaṭṭācārya*, the grand-son of *Sujana*, the author of the *Sabdalingārthacandrikā*. The author of this commentary is the son of *Kesaribhaṭṭācārya*, son of *Sujana*. This is evident from the colophons of the *Dṛṣṭāntasiddhāñjana* which run :

*Iti srimac charadindusundarendus ekkharāravindānanamukundā-  
pu randarādibṛndārakabṛndavanditacaraṇāravindāmanda-  
sy and amānamarandabindus andohapariṣūrṇahṛdayāravin-  
dene a sakalavidyānidhānajagadekapañditas īmatsujana-  
bhaṭṭācāryapautreṇa pañditakesaribhaṭṭācāryapautreṇa vid-  
vat kallolabhaṭṭācāryeṇa viracitāyāmī sābdalingārthacandri-  
kāvyakhyāyāmī dṛṣṭāntasiddhāñjanākhyāyāmī sābdalingār-  
thacandrikākhyāyāmī . . . kāṇḍas samāptah.*

The *Dṛṣṭāntasiddhāñjana* has, in its turn, been commented on by the grand-son of its author. The commentator is *Cakorabhaṭṭācārya*, son of *Mukundānārāyaṇabhaṭṭācārya* and grand-son of *Kallolabhaṭṭācārya*. This commentary goes by the name of *Sārat*. All this information follows from its colophons which usually run as follows :

*Iti srimad anantasūntasarasavatīvīlāsāparasivāvatārasarasāgre-  
sarasarvakharavadurgarvapūritasūriravarapraṇatibhāsamāna-  
car aṇay u galavirājitasamastavidyāpradarvīlasaccaturava-  
canamanoharasrimadvidvat kallolabhaṭṭācāryapautreṇa sri-  
manmukundānārāyaṇabhaṭṭācāryapautreṇa vidvaccakora-  
bhaṭṭācāryeṇa viracitāyāmī sābdalingārthacandrikākhyā-  
nadrṣṭāntasiddhāñjanākhyāyāmī sāradākhyāyāmī . . .  
kāṇḍas samāptah.*

We have thus the following information regarding the genealogical history of the family of *Sujana* :

Sujana  
 |  
 Kesaribhaṭṭācārya  
 |  
 Kallolabhaṭṭācārya (author of *Drṣṭāntasiddhāñjana*)  
 |  
 Mukundanārāyaṇabhaṭṭācārya  
 |  
 Cakorabhaṭṭācārya (author of *Sarat*)

A characteristic of both these commentaries is that, very often, explanations in Telugu are given to Sanskrit words. The following passage<sup>6</sup> can serve as an illustration :

“ *Anante aṣṭadiggajeṣu iti tadarthah. Auṣadhibheda vāmamu. Matsye ‘Mudgaro matsyāvalayoh’ iti Pratāpah. Iksuvisese tellaceruku. . . .* ”

I do not attempt in this paper to consider the date of the *Sabdalingārthacandrikā* or that of its commentaries. The problem is beset with numerous difficulties. The *Sabdalingārthacandrikā* cites no author or work by name. Its commentaries, however, cite numerous writers and works;<sup>7</sup> but not only are most of these hard to trace, but also many of them even excite suspicion regarding their accuracy. The majority of the citations belong to the former category, while, as an illustration of the latter, the following passage<sup>8</sup> may be considered :

Taduktam naiṣadhe matpitāmahasiṣyena sriḥarṣeṇa—  
*Rājānam ṛtuparṇam etyā sa’ nalah provāca (kāṭhakaro)*<sup>9</sup> |  
*Māni viddhīsvāra bāhukāni hayavidhini (cittaika)*<sup>10</sup> |  
 vittākaram ||

<sup>6</sup> *Drṣṭāntasiddhāñjana* (MS. LIV. A. 38, p. 158).

<sup>7</sup> The Appendix gives an exhaustive list of all these citations, arranged in alphabetical order. The pages noted against each title refer to the transcript of the *Sabdalingārthacandrikā* mentioned in the body of this paper. In the preparation of this List, I have been assisted by Mr. K. Ramachandra Sarma of the Library.

<sup>8</sup> *Drṣṭāntasiddhāñjana*, p. 216.

<sup>9</sup> This portion is indistinct in the original MS., (XX. K. 41, fol. 135a) being eaten away by worms. I reproduce the portion as it looks in the MS.

<sup>10</sup> This portion is worm-eaten in the original MS.

It should be of interest to note in this connection that the *Sabdārthakalpataru* of *Veṅkaṭa*, a MS. (D. 1768) of which is available in the Govt. Oriental MSS. Library, Madras, mentions the *Sabdalingārthacandrikā* as one of its sources :

*Nānārtharatnamālā ca Paryāyārṇava eva ca |*  
*Sabdārthamatnijūṣā Sabdalingārthacandrikā ||*  
*Paryāyaratnamālā ca Sabdaratnam Viṣamṛtam |*  
*Sarasativilāsas ca Vidvadbhis samudāhṛtāḥ ||*

A MS. of this work in the Bodleian Library (*Aufrecht* 455) is stated to have been copied in A.D. 1812. If, from this, it can be deduced that the *Sabdārthakalpataru* cannot have dated later than c. A.D. 1750, the *Sabdalingārthacandrikā* can have at least A.D. 1700 for its *terminus ad quem*.

## APPENDIX

अनन्तभट्टः 188 ; अनन्तविजयः 227 ; अन्धकासुरविजयः 145 ; अभिधानमाला 122 ; अभिधानलम्बाला 158, 162, 250, 251, 253, 271 ; अर्जुनदिविजयः 146 ; अलंकारशिरोमणि:-चक्रवर्तिन् 131, 132 ; अश्वमेधपर्व 121, 146, 188 ; आदिपर्व 115, 138, 140, 145, 149, 189 ; उत्तरकाण्डम् 128, 139 ; उत्पलमाला 144, 191, 267 ; उत्पलमालाव्याख्यादीपिका-गोविन्दपादः 144 ; उद्यानगुणवचनमञ्जरी 279 ; कल्पनाभ्युदयः 164, 228 ; कविकर्णरसायनम् 201 ; काठिन्यपदकौमुदी 280, 281 ; किञ्जिकन्धाकाण्डम् 147, 161, 186, 200, 230 ; कुण्डली 201 ; कुम्भासुरविजयः 173 ; कुरुविजयः 173 ; कृष्णादयः 242 ; केशवः 153, 266 ; केतरिभट्टः 187 ; कैलास-विलासः 157 ; कोकिलाक्षिभट्टः 273, 284 ; कौरवचन्द्रिका 295 ; कौरवचरितम् 139, 248 ; गजकौशलम्-प्रतापसिंहः 247 ; गुणार्णवः-तात्त्वरणा: 283 ; गुरुचन्द्रिकाकारः 275 ; गोपालदिव्यस्तवः 206 ; गोपीनाथः 193 ; गोभिलः 238, 267, 311 ; गोवर्धनः 308 ; गोविन्दः (मतिपातामहसुख्यशिष्यः) शब्दार्णवः 225, 235 ; गोविन्दः 229 ; गोविन्दपादाचार्यः 296, 314 ; गोविन्दराजीयम्-शब्दतत्त्वप्रदीपिका 278 ; गोविन्दाचार्यः 186 ; गोविन्दाभ्युदयचन्द्रिका 306 ; गौडभट्टः

315; चण्डिकास्तवः 185; चन्द्रकेतुः 160, 163, 177; चन्द्रमुकुटः 117, 198, 272, 295; चन्द्रिका 172, 187, 269, 301, 303, 306; चान्द-भाष्यव्याख्यानं शब्देन्दुशेखरव्याख्यानं-विद्वत्प्रतापसिंहः 204, 208, 242; छन्द-सारः 132; जगञ्जद्विरामशब्दसारः 268; जगदेकहंवीरभद्राचार्यः 270, 272, 313, 316; जगद्वलभः 140; जगन्मायाविलासः-मुकुन्दः 273; जगन्मोहन-पण्डितः 298; जयकोशः 227; जयदेवः 143, 282, 301; जयभट्टः 174, 215, 222, 260; जयविजयाम्बुद्धयः 142; तात्त्वरणाः 283; तीर्थयात्रा 260; त्रिपुरविजयः-मुकुन्दः 257; त्रिपुरविजयकोलाहलः 276; दशरथराज-नन्दनचरितम्-कुसुमकोदण्डः 151; दशरथराजनन्दनचरितव्याख्या-पुण्यश्लोकः 151; दिवाकरमः 276, 282; देवतोत्तम् 187, 207; धनञ्जयः 150, 209, 216, 219, 260; धनञ्जयः (मत्सहाय्यादी) 226; धनपालः 214; धन्वन्तरिः 119; धरणिः 254; नाटककीडाविलासः 118; नाटकार्णवः 233; नानार्थकल्पतरः 277; नानार्थचन्द्रिका 292, 293, 300, 301, 316; नानार्थपदचन्द्रिका 313; नानार्थपदपेटिका 209; नानार्थपदमञ्जूषा 307; नानार्थपदाभिधानरत्नमाला-मयूरः 281; नानार्थमङ्गरी 294; नानार्थरत्नशेखरः-कुम्भम्बाचार्यः 242, 314; नानार्थशिखामणिः 275, 276, 281, 285, 293, 294, 300; नानार्थशिरो-मणिः-वज्रमालः 126, 271, 288, 289, 294, 303; निर्णयसिन्धुः 295; नीतिगजाङ्कुशः-प्रतापः 302; नीतिरसायनम् 142; नैषधम् (मत्पितामहशिष्यः) श्रीहर्षः 216; पदपारिजातः 118, 268, 271, 273, 277, 280, 294, 315, 316; पदमङ्गरी 278; पदसर्वस्वम् 271; पर्याय-चन्द्रिका-व्याप्रः 271, 272, 308; पर्यायचिन्तामणिः 282, 291, 300, 311, 332; पर्यायदर्पणम् 303; पर्यायपदार्णवः 306; पर्यायपेटिका 274; पर्यायमाला 140 141, 154, 168; पर्यायरत्नमाला 122, 194, 200, 253; पर्यायसर्वस्व 271; पर्यायसिद्धान्तमङ्गरी 299; पर्यायार्णवः 115, 130, 145, 150, 157, 158, 174, 178, 192, 194, 198, 200, 205, 217, 228, 230, 231, 234, 243, 256, 261, 273, 274, 287, 291, 293, 295, 299, 300, 303, 304, 305, 306, 308, 314, 316, 317; पादव्याचार्यः-शाकलभाष्यम् 119, 165; पाणिनीयभाष्यम् 205; पावना-चार्यः 274; पुण्डरीकभद्राचार्यः 151, 276, 285, 292; पूर्वचार्यः 207, 306; प्रचण्डः 148, 254; प्रतापः 114, 115, 125, 134, 138, 143,

147, 149, 152, 155, 156, 158, 160, 162, 167, 176, 177, 178, 191, 194, 201, 205, 208, 227, 245, 253, 257, 267, 302; प्रतापरत्नाकरः 114, 202; प्रतापसिंहदेवेन्द्रः 307; प्रद्युम्न-पण्डितः 280; प्रयोगपारिजातः-माधवाचार्यः 135, 286; प्रसङ्गरत्नाकरः-चन्द्रकेतुः 249; फालाक्षः 145, 154, 155, 156, 158, 160, 161, 166, 168, 170, 174, 176, 177, 188, 190, 198, 199, 202, 218, 221, 222, 229, 249, 256, 258, 259, 288, 297; बादरायणः 153, 174, 177, 195 (णिः) 204; बालगोपालविलासः 311; बालरामायणम्-पर्वतवर्धनः 128, 201; बुधरक्षनीव्याख्या-कुमारगुहः 308; भद्राचार्यः 201; भद्रसुकुटः 310; भागुरिः 204, 219, 223, 229, 251; भारतः 233; भारतसंग्रहः 137; भिषक्तचिन्तामणिः 113; भीषमपर्वः 119, 120, 122, 123, 147, 152, 163, 166, 185, 186, 187, 188, 193, 200, 212, 231, 235, 242; भूपालविजयव्याख्या-कुमुकुर्दः 296; भोजराजयशोभूषणम् 121; भजरी-मुरारिः 241, 312; मञ्जूशा 144, 194; मणिपालः 278; मणिशेखरः 288; मदनाल्यः 117; मलिकार्जुनभट्टः 164, 309; महाभारतम् 112, 113, 194, 196, 197, 201, 203, 206, 207, 218, 221, 226, 231, 232, 235, 237, 238, 242, 244, 252, 256, 258; महाभाष्यम् 269; महेन्द्रः 126, 139, 141, 144, 145, 172, 195, 203, 217, 238, 253, 256, 259, 306, 311; महेन्द्रजालप्रस्तावः-महेन्द्रसिंहः 179; महेन्द्राचार्यः-शब्द-कौसुदी 280, 281; महेश्वरदीक्षितः 277; मानसोल्लासः 159; मानाणवः-व्याप्रः 309; मातीण्डः 135; 150, 189, 240, 253; माल्कीमाला 117, 241; मालाकारः 225; मुकुन्दनारायणभट्टः 264; मुकुन्दभट्टः 197, 296; मुकुन्दराजीयम्-भीषणोपाध्यायः 275; मुकुन्दाभ्युदयः 202; मुकुन्दीयम् 251, 299, 302; मुकुन्दोपाध्यायः 295; मुचुकुन्दभट्टः 267, 269, 293, 298, 302, 304, 307, 309, 312; मुचुकुन्दभाष्यम् 277; मुद्रलभट्टः 239; मेदिनी 268, 280; यादवाभ्युदयः 174; योगसारः 114, 131, 152; योगाणवः 114; रक्ताक्षः 154; रङ्गकोशलम् 150, 246, 250; रङ्गरसाणवः 244; रङ्गविस्तरः 232; रघुकुलतिलकः 149, 241; रत्तिरङ्गः 171; रत्ति-सर्वस्वम् 116, 126; रक्तकोशः 114, 115, 167, 176, 266; रक्तमाला 273, 297; रक्तशाखम् 167; रक्तावलिः 119, 212, 234; रसः 123, 125,

126, 129, 131, 137, 139, 147, 149, 191, 221, 223, 224, 228; राजधर्मः-मुरादः: 240; रामचन्द्रोदयः: 246, 306; रामाभ्युदयः: 146; रामायणम् 135, 148, 161, 169, 196, 203, 206, 223, 230, 235, 257, 259; रुः: 112, 233; रेवन्तोत्तरम् 305; लवाण्यासुरविजयः: 241; लिङ्गपुराणम् 121, 126, 159, 164, 242, 305; लोकाक्षिभवः: 129, 144, 163, 167, 191, 195, 292, 297; लोकाक्षिसिद्धान्तः: 254; वज्राबाहुः: 185; वज्रखड्गभट्टाचार्यः-विद्वन्मुखमण्डनम् 186, 193, 248, 255, 266, 285; वज्रजिह्वभट्टाचार्यः: 162, 243, 244; वरदत्तः: 285; वसिष्ठः: 173; वासुदेवकश्चार्णवः: 314; वासुदेव-भट्टाचार्यः: 207; वासुदेवविजयः-वैकुण्ठः: 127; वास्तुशास्त्रम् 159; विद्वद्लंकरः (मत्पितामहशिष्यः) पर्वतवर्धनः: 234; विशेषपददर्पणम् 301; विशेषपददवारिधिः 301, 306, 311; विश्वनाथः: 190, 191, 213, 217, 220, 223, 224, 225, 230, 235, 237, 246, 250, 255, 257; विश्वप्रकाशिका 241; विश्वमेदिन्यौ 156; विष्णुदेवः: 135, 137, 140, 142, 144; विष्णुपुराणम् 112, 113, 118, 122, 124, 132, 137, 138, 165, 200, 232, 236, 237, 243; वैजयन्ती 116, 125, 126, 133, 137, 190, 193, 195, 217, 219, 225, 250; व्यालः: 193, 199, 207, 219, 299, 301; शंकरस्त्वतः: 214; शंकरागमः: 169; शंभुमाहात्म्यम्-वादरायणः: 168; शंभुरहस्यं 138, 168; शब्दचिन्दिका 288, 307; शब्दचिन्तामणिः 265, 270, 293, 277, 275; शब्दचित्रमीमांसा-सज्जनाचार्यः: 271, 286; शब्दितत्वप्रदीपिका 278; शब्दतत्त्वमीमांसा 297; शब्दमज्जरी 268, 292; शब्दमज्जरीकारः 170, 272; शब्दरत्नम्-फालाक्षः: 120, 154, 155, 158, 226, 233; शब्दरत्नप्रदीपिका-त्रज्ञ-जिह्वोपाध्याय 144; शब्दविद्याविलासः-मुचुकुन्दः: 119; शब्दशब्दार्थमज्जरी 260; शब्द-शब्दार्थमञ्जूषा-कविहंवीरभट्टाचार्यः: 172, 298; शब्दसर्वलब्धम् 279, 282; शब्दार्थवः-मैन्दः: 116, 127, 140, 145, 216, 217, 220, 225, 249; शाक्तभाष्यम्-महेश्वरभवः: 218; शारदातिलकः: 160; शारदाविलासः: 138; शाश्वतः: 122, 225, 255, 257; शितिकण्ठमिश्राः-जगदेकहंवीरभट्टाचार्यगुरुः: 298; शक्तारतिलकः: 125; शक्ताररसार्थवः: 282; श्रीकण्ठविलासः: 312; श्रीभट्टाचार्यः: 269; श्रीरामकथासुधार्थवः: 312; सज्जनभवः: 218; सरस्वतीविलासः: 191; सर्वार्थमज्जरीः 240; साम्बचन्द्रोदयः: 240; साम्बपुराणम् 196; साम्बशंकरविलासः: 171; साहित्यचिन्तामणिः-मदनाचार्यः: 134; साहित्यदर्पणम् 310; साहित्यसारार्थवः: 313; साहित्यसारार्थवलः: 144; सुजनभवः

270 ; सुदर्शनः 129, 173, 175, 178, 184, 212, 214, 216, 223, 227, 238, 256, 268, 288, 291, 294, 309, 310 ; स्कान्दपुराणम् 111, 112, 130 ; स्युतिसारार्णवः 170 ; हयरहस्यम्-बादरायणः 133 ; हयसर्वस्वम् 117 ; हरिदत्तः 196, 197, 198, 201, 206, 215, 238, 258, 266, 291, 295 ; हरिवंशः 112, 113, 117, 120, 122, 124, 125, 129, 133, 134, 140, 145, 146, 148, 150, 153, 157, 159, 161, 169, 174, 176, 189, 195, 197, 198, 206, 209, 222, 229, 230, 239, 243, 244, 246, 251, 252, 258, 305 ; हेमचन्द्रः (हेमः) 112, 114, 119, 123, 124, 130, 135, 143, 173, 177, 188, 216, 220, 223, 224, 226, 233, 237, 239, 245, 251, 252, 253, 254, 255, 259, 285.

UNMATTARĀGHAVAM BY VIRŪPĀKṢA

BY V. KRISHNAMACHARYA

THIS is a manuscript deposited in the Adyar Library, Madras. It is in palm-leaf, 17×1 inches, foll. 8, lines 8 in a page, Telugu character, slightly injured. Shelf No. xxxiii. K. 29.

This is a one-act play belonging to the Preksaṇaka type of dramas by Virūpākṣa, son of Harihara. The drama describes the unmāda stage of Rāma due to his separation from Sītā.

The play begins with the following lines :

हेरम्बाय नमस्तस्मै यद्गण्डगृहमेधिनाम् ।  
 मधुब्रतानां संगीतवैखरी भवति त्रयी ॥  
 अम्भोजसंभवमुखाम्बुजवासहसी  
 वालमीकिकोकिलविलासवसन्तलक्ष्मीः ।  
 द्वैपायनाम्बुधिविजृम्भणचन्द्ररेखा  
 वाग्देवता विजयतां कविकामधेनुः ॥  
 (नान्दन्ते) सूत्रधारः—(नेपथ्यं प्रति)  
 अर्ये, विज्ञापितोऽहमरुणाचलनाथस्य रथोत्सवसमाप्तारैः ।

(प्रविश्य) नटी—आर्य, कीदृशो निदेशा आर्यमिश्राणाम् ?

सू—पौत्रो बुक्कनरेन्द्रस्य दौहित्रो हा(रा)मभूपतेः ।

विद्यते हि विरूपाक्षो राजा हरिहरात्मजः ॥

नटी—नन्वेष सकलकलाविचक्षणस्तुण्डीरमण्डनं मरकतपुरमलङ्करोति ।

सू—तस्य राज्ञः कण्ठितुण्डीरचौलपाण्ड्यमण्डलाधिपतेः सिंहलद्वीप-  
विन्यस्तविजयस्तम्भस्य षोडशमहादानदीक्षितस्य सकलकला-  
विलासिनीत्वयंवरपतेः कृतिमुन्मत्तराघवं नाम प्रेक्षणकं प्रयो-  
गतो दर्शयेति ।

It ends thus :

तथापीदमस्तु भरतवाक्यम्—

काले वर्षन्तु मेघाः फलतु वसुमती भद्रमस्तु प्रजानां  
हृशाः स्वैरं कवीनां खलहृदयभिदः सन्तु विद्याविनोदाः ।  
एकावासः कलानां वितरणविभवन्यकृतामर्त्यशाखी  
सप्राङ् जागर्तु दीर्घं हरिहरतनयः श्रीविरूपाक्षभूपः ॥

From the above passages, the author of the play is seen to be a king, called Virūpākṣa whose father was Harihara, son of Bukka, and whose maternal grandfather was King Rāma. The author is described as the lord of the regions of Karṇāṭa, Tūṇḍīra, Cola and Pāṇḍya and the conqueror of Ceylon where he erected a column in commemoration.

The author of this play may be identified with King Virūpākṣa II, the son of Harihara II, and grandson of Bukka I of the first dynasty of the Vijayanagar Empire. Historical records strengthen this view. This king Virūpākṣa II was in charge of Karṇāṭa, Tūṇḍīra, Cola and Pāṇḍya<sup>1</sup> and conquered Ceylon<sup>2</sup>. He ruled between 1404 and 1406 A. D.<sup>3</sup>

<sup>1</sup> *Administration and Social Life under Vijayanagar*, p. 185.

<sup>2</sup> *Ibid.*, p. 175.

<sup>3</sup> *Ibid.*, p. 415.

But for the mere mention of the name of this play by the late Dr. M. Krishnamachariar, in his *History of Classical Sanskrit Literature*, this work remains unknown to the literary world. This play does not appear to be in the MS. collections of any other library. It is not mentioned by Aufrecht in his *Catalogus Catalogorum*. The passages quoted by Hēmacandra from *Unmattarāghava* are not found in this play. This is entirely different from the play of the same name by Bhāskara.

The author of this play has written another drama, *Nārāyanivilāsa* by name, a play in five acts, which is available in manuscript in the Madras Government Oriental MSS. Library. It is noticed by the late Prof. M. Seshagiri Sastri, in his first report on the collection of MSS. of the said Library. The following extracts from the *Nārāyanivilāsa* when read with the passages of this play given above establish the identity of authorship.

Beginning :

सू—पौत्रो बुक्कनेरन्दस्य दौहित्रो रामभूपतेः ।  
विद्यते हि विरूपाक्षो राजा हरिहरात्मजः ।

नटी—प्रसिद्धः खलु स भरतविद्यायाम् ।

सू—तस्य राज्ञः कण्ठादतुण्डीरचीलपाण्ड्यमण्डलाधिपतेः सिंहलद्वी-  
प(विन्यस्त)जयस्तम्भस्य षोडशमहादानदीक्षितस्य सकल-  
कलाविलासिनीस्वयंवरपतेः कृतिष्ठ नारायणीविलासं नाम  
नाटकं प्रयोक्ष्ये ।

नटी—सुकविर्विरूपनेरन्दश्वरितं नारायणस्य रमणीयम् ।  
रसिकवहुला परिषनिपुणास्माकमपि शोभनं सर्वम् ।

End :—भरतवाक्यम् —

एष वीरो विरूपाक्षः शेषसारेण बाहुना ।<sup>1</sup>  
एकच्छ्रीकरोत्वेनां भूतधार्त्रीं नयोन्नतः ॥

<sup>1</sup> See also *Sources of Vijayanagar History*, 1919, p. 53.

## HĀRĪTA SMRTI

BY A. N. KRISHNA AIYANGAR

*(Continued from p. 65 of Vol. VI, Part 1)*

A question mark at the end of *v* 394 in the printed version indicates a gap which is supplied by the manuscript.

*Printed Version :*

न्यासं बीजेन जपवानष्टोत्तरसहस्रकम् (?) ।  
इति वामनमन्त्रस्य जपादन्नपतिर्भवेत् ॥

*Manuscript :*

न्यासं बीजेन तेनैव कुर्याद्विष्युक्तमार्गतः ।  
अष्टोत्तरसहस्रं तु जपेत्प्रातः समाहितः ॥  
इति वामनमन्त्रस्य जपादन्नपतिर्भवेत् ।  
अन्नवांशं जपेन्नित्यं श्रुतिरेषा सनातनी ।  
इति वामनमन्त्रस्य विधानं मुनिभिः स्मृतम् ॥ (Folio—18a)

The verses on the section of *Sudarsana-mantra* exhibit slight variations in reading which are not of cardinal importance. But towards the end of the chapter—the printed version reads

इति षोडशाक्षरभिति सुदर्शविधानम् ।

The corresponding portion of the manuscript reads

इत्येव हि मनुः प्रोक्तः षोडशाक्षरसंज्ञकः ।

It has already been noticed (p. 22. of *ALB.*, Vol. V, part 1, MSS. Notes) that the entire section on the *Pāñcajanyamantra* has been omitted in both the printed versions of *Jivananda* and the *Anandasrama Smṛti*-texts while the section is available in our manuscript and is reproduced *in extenso* :

प्रोक्तं सुदर्शनस्येवं विधानं नृपसत्तम् ।  
अथातः पाञ्चजन्यस्य विधानं शृणुसाम्प्रतम् ॥

ऋषिः सनत्कुमारोऽस्य गायत्री च्छन्द उच्यते ।  
 देवता पाञ्चजन्यः स्यात् विनियोगोऽरिसोहने ॥  
 सं बीजं कीलकं खं स्यात् शं शक्तिः परिकीर्तिता ।  
 पञ्चाङ्गन्यासमेवास्य मनुस्थैः पञ्चमिः पदैः ॥  
 राकाचन्द्रप्रकाशं रिपुकुलमण्डिलं ध्वानतो मोहयन्तं  
     चापं बाणं च चक्रं दरमसिमुसलावङ्कुशं चर्मदोर्भिः ।  
 बिश्राणं नीलकेशं सुररिपुविधूतं सिन्धुसम्भूतमाद्यं  
     दिव्यं सम्मोहनाख्यं श्रितद्विरितहरं भावयेत्पाञ्चजन्यम् ॥  
 संमोहनपदं चोक्त्वा हुंफडितिपदमनन्तरम् ।  
     वह्निजायान्तैत्युक्तो पाञ्चजन्यमसुबुधैः ॥  
 संमोहनहुंफट् स्वाहा  
 इति (श्री)पाञ्चजन्यस्य मन्त्रमुक्तो महीपते ।  
 इमं मन्त्रं पुरा जप्त्वा कुबेरः शङ्खमासवान् ॥  
 पाण्डवो देवदत्तं च रिपुसंमोहनं रणे ।  
 इति हारीतस्मृतौ विशिष्टपरमशास्त्रे भगवन्मन्त्रविधानं नाम तृतीयोध्यायः ॥  
 (Folio—18b-19a)

(To be Continued)

## REVIEWS

*The Sangīta Sūrāmṛta of King Tulaja of Tanjore*, edited by Pandit S. Subrahmanyā Sastri. Published by the Music Academy, Madras.

The name of the late Pandit Subrahmanyā Sastri as editor is sufficient guarantee for the accuracy of the book. This is the 5th volume brought out by the Music Academy, Madras. There have appeared already two texts in Sanskrit on music, namely the *Sangītasudhā* of King Raghunātha and the *Caturdaṇḍiprakāśikā* of Venkaṭamakhin. The Tamil version of this latter is the third publication of the Academy and *Sāṅgītasārasamgrahamu* in Telugu is the fourth. All the three Sanskrit texts belong to what can be called the Tanjore Texts on music. It is unfortunate that the learned editor could not see the book in its final form, since he died when the work was going through the press. After the book was printed, Dr. V. Raghavan had examined manuscripts in the Tanjore Library and, in his lengthy Introduction, he gives considerable additional information not contained in the text itself. Special mention must be made of the "portions of the Dance chapter of the *Sārāmṛta* as also a different and enlarged recension of the *Svara* chapter, which includes the description of a *Vīṇā* called after the author, the *Tulajendramelavīṇā*." The Introduction is a very long one covering a number of interesting topics like the author and his works, a comparison of manuscripts (during which the writer of the Introduction has been able to revise a large number of entries found in the recent descriptive catalogue of the Tanjore Palace Library), a comparison of the *Sārāmṛta* with other standard texts on the subject, besides the detailed contents of the work, the index of the rāgas

in the work and the authors and works cited in the work. The text has 14 chapters on the various topics usually dealt with in books on music. Music in India is developed and encouraged in recent times more as a fine art (which it certainly is) than as a subject for study and research. The Music Academy must be congratulated on its efforts to give equal prominence to both these sides. During its annual conference, presentation of the art by recognized artists is arranged ; junior artists and less known talents are given their chances to present their art to the public ; competitions are held and prizes are awarded ; discussions are held on the scientific aspects of music, some of which have a close bearing on the presentation of the art. Besides these, Titles are conferred on deserving artists. These are the various activities that the Academy has done and is doing, besides the publication of important works on the subject. It is a matter of special satisfaction to us to see this important work published since there is every sort of co-operation between the Academy and the Library. The Library has already published two works on Music, namely, *Melarāgamālīka* and the *Saṅgrahacūḍāmāyi* and we have already published through this *Bulletin* a considerable portion of the first chapter of *Saṅgratnākara* with two commentaries, edited by the same great scholar as of the work under review. A few chapters of the work have already been printed, and it is proposed to publish that entire work with an English translation. We heartily congratulate the Academy on its success in the matter of publications and hope that more books of the same value will appear in due course.

EDITOR

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*A Handbook of Virasaivism* by S. C. Nandimath, M.A., Ph. D., Dharwar.

The book is in the main the Thesis submitted by the author for his Doctorate Degree in the London University, which was

prepared with the guidance of Prof. L. D. Barnett. The author traces the religion to a very ancient time and notes its later revival. All the fundamental doctrines are very clearly dealt with in the body of the book, which has 12 chapters. The author quotes authorities for his statements. The notes at the end are very helpful. In the first Appendix the author gives very brief notes of the minor writers on Virasaivism, while the major writers have been noticed in the main body of the work itself. In the next three Appendices, certain important points in the religion are explained in detail. On the whole the book is a very readable presentation of the subject, concise and at the same time lucid and full. The author does not enter into elaborate discussions on which differences of opinion are many and facts for establishing either side or refuting either side are scanty. The book gives an impression of careful scrutiny of facts and of impartial judgment in arriving at conclusions. As such the book is reliable for those who do not know the subject intimately. We have very great pleasure to recommend it to all those who desire to understand the doctrines of an important religion within Hinduism, on which there are not many authoritative books written. The treatment is sufficiently detailed and full to satisfy the needs of a scholar and at the same time lucid enough for the ordinary reader. The book is small and handy, well printed and got up and priced fairly low (Rs. 3).

EDITOR

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*Lingadhāraṇyacandrikā* of Nandikes'vara edited with translation and Notes by Prof. M. R. Sakhare, M.A., T.D. (Cantab.), Belgaum.

In bringing out this re-edition of *Lingadhāraṇyacandrikā*, already printed in Benares, with the help of two further manuscripts and in a fuller form, the author has taken the opportunity to prepare a fairly voluminous treatise on *Lingayatism* and has added it as an

Introduction. The text edition is good, the translation is sufficiently accurate and the notes are full. The Introduction is in 15 chapters and deals with the historical aspect of the religion and also with a presentation of the doctrines, comparing it mainly with the Vedic religion. He also makes clear the relation of Lingāyatism to the other forms of Saivism. Lingāyatism is a particular phase of Virasaivism. The author indicates that the religion is recent in origin and its antiquity as explained in the literature of the religion is only a myth. The author has made a good attempt at proving that *Liṅga* is not phallus but is only "the amorphous representation of the symbol of Śiva, the ultimate reality." Another important thesis of the author is the distinction between the Aryan and the Dravidian civilizations. According to him Saivism is a survival of the Dravidian civilization along with the other Āgamas. We are sorry to note that instead of remaining within the limits of scholarly impartiality, the author has taken up a partisan view of things in the discussion of this problem. We can distinguish between Vedic sacrifices and the Āgamic worship in the temples; but to postulate an antithesis and to set one against the other is going against the facts of history. In ancient India there was no such conflict between the two phases of their civilization. It is true that the Rgvedic mantras condemn those who do not perform sacrifices; and the *Upaniṣads* speak in very strong terms against vedic rites. But at the same time the *Upaniṣads* extol sacrifices also in some places. It is not a conflict of such a nature as is found between Christians and Jews or between the Catholics and the Protestants among the Christians. Those who performed vedic rites also worshipped in temples following the Āgamic tradition. All the great followers of the Vedic tradition were at the same time temple worshippers. There is only as much conflict between vedic rites and temple worship as there is between bathing and eating. They are different; but there is no conflict. The author says, in explaining the difference between the Vedic tradition and the Āgamic tradition, that the former was confined to a few and the latter to all. But the author himself

admits that there is caste distinction among the followers of the Āgamas. So far as I know, admission to the inner portion of the temple is restricted to a few and it is not open to all. Thus the actual religious rite in the temples is a monopoly of a few people and in the Vedic tradition too, conditions are not different. Further the Vedas refer to sacrifices to be performed by Rathakāras (makers of chariots, *i.e.*, carpenters) and by Niśādasthapatis (chieftain of the lowest caste), and in the orthodox *Mimāṃsā* tradition, they are eligible to learn the Vedas and to perform the sacrifices. The author further says that the Vedic rites are only for men, and women are excluded, while the Āgamic worship is for the women too. But where is the temple where women are allowed to perform the religious rites? And in the Vedas, all the major sacrifices can be performed only in the company of a wife. The Vedic texts speak of women being the authors of Vedic Mantras that are even now preserved to us. The Dravidian languages have an origin different from the Aryan languages; but, for all practical purposes, they have got merged, in point of literature and vocabulary. The difference has only a philological interest. Sanskrit has been as much Dravidianized as, or perhaps even more than, the Dravidian languages have been Aryanized. Except in Philology, we have only Indian languages and literatures with no such discrimination as Aryan languages and literatures on the one side and Dravidian languages and literatures on the other side. The postulation of two races like Āryan and Dravidian has also an interest only in the science of Ethnology. The question too whether the temple worship aspect of Hindu religion could be traced to a source different from the source from which the Vedic sacrifices have sprung up, shall have only an antiquarian interest. It is very unfortunate that such differences of a purely scientific nature should have been held up as fundamentals that keep different elements in the nation apart in important phases of their lives. The points that are raised here constitute only a difference in outlook on problems of research and do not amount to statements of flaws. The book is a product of

laborious study and careful analysis of facts and its value becomes all the greater when works on this subject are not available in plenty. It is to be hoped that when a re-edition is undertaken, more care will be bestowed on proof-reading.

EDITOR

*Brahmasūtra, Saṅkara Bhāṣya with five commentaries*, Part III. Edited by Mahāmahopādhyāya Ananta Krishna Sastri, Calcutta, 1941. Price Rs. 16.

In the first two parts of the book, Mahāmahopādhyāya Ananta Krishna Sastri has published various commentaries for the first four *sūtras* of the first *pāda*, belonging to the two main divisions of the *Advaita* School, namely, the *Bhāmati* and the *Vivarāṇa* divisions. In this part, he publishes a few more commentaries on the *Bhāṣya* of Saṅkara. There is a long Introduction in English and also in Sanskrit, and this is followed by detailed contents and other materials which will be useful to a student of the *Vedānta*. The book is priced Rs. 16. The editor's scholarship is well reflected in this book as in all his other undertakings.

EDITOR

*Karṇāṭaka Mahābhārata* by Kumāra Vyāsa (Vol. IX) Karṇa Parva ; Edited by the Kannada Mahābhārata Editorial Committee ; Oriental Library Publications, Kannada Series No. 23 ; University of Mysore, 1940 ; pp. vi, 300. Price Rs. 2-4-0.

In the galaxy of Kannada Poets, particularly among those that wrote in Hosagannaḍa, Kumāra Vyāsa holds a very important place. His is a house-hold name in the entire Karṇāṭaka. The estimation in which he is held is fully expressed by the following lines of a poet of modern times :

*Kumāravyāsaru hādidiñendare kaliyuga dvāparavāguvudu !  
Bhārata karṇyali kurnivudu ; maiyali miñcina hole tulukāduvudu ||*

His Mahābhārata is what may be called a 'glorious fragment,' and the story goes up only till the death of Duryodhana ; but still, in point of popularity, it is next only to the Bhārata of *Jaimini*. The work cannot have any pretensions for absolute originality. Many of its verses are clear translations of corresponding verses from the Sanskrit Mahābhārata. Nor does it seem to be very much bound by rules of Kannada Grammar. High-sounding words from Old Kannada have no fascination for the author. He is content with simple words found in use in the language of his day.

All these show no lack of scholarship in him as is often imagined. He is really a great writer, with an appreciable degree of command over the language he uses. No one who reads his description of Draupadi's beauty, or of Arjuna's grief on the death of his son, or of the fight between Karna and Arjuna, can afford not to be impressed by the fine workmanship that is his. His style is easy and mellifluous, and not pompous and grandiloquent.

Unfortunately not much that is reliable is known so far regarding his personality. His date is uncertain. Many views have been advanced in this connection ; but, as yet, it is not safe to say anything more than that he is earlier than Kumāra Vālmiki (1590 A. D.) who alludes to him most unmistakably in the opening verses of his *Rāmāyaṇa*. The particular community to which he belonged is also unsettled. His very name is a mystery, for the name Kumāra Vyāsa is no more than a *nom de plume*. Some say that his real name is *Nārāṇappa*, while others feel it necessary to admit that it is not known.

The book under review is the ninth among the volumes of the Kannada Mahābhārata which the Govt. Oriental Library, Mysore, began to publish in 1912. This gives the Karna Parva. As many as eleven MSS. have been collated in the preparation of this Edition. The editorial work has been done with care. The get-up of the book leaves nothing to be desired. We need only express the wish that the remaining volume may come out soon.

H. G. NARAHARI

## ASCETICISM

### A WORD OF FRIENDLY COUNSEL

No delusion is more common among aspirants to the higher knowledge than that the end can be attained with reasonable certainty by physiological restraint. The prevalent idea is that maceration of the body, regulation of the diet, a protracted course of devotions, and the filling of the mind from books, will bring the postulant to the threshold of gñanam, if not across it. This was the ruling motive of the desert recluses of early Christianity, of the pillar, forest and cave hermits of all nations ; while to this day it rules equally the Roman Catholic monk and nun, the Mahomedan fakir, and the Hindu ascetic. The tortures self-inflicted by the last-named surpass western belief. This is the lower, or Hatha, Yoga, and its gymnastic practices are sometimes horrible and revolting. They have been kept up for centuries, and the tortures are the same now as they were in ancient days—and equally fruitless. The faculties of such ascetics—as it is said in the *Lalita-Vistara*—are “wriggling in the grasp of the crocodile of their carnal wants.” Some of their penances are thus enumerated :

“Stupid men seek to purify their persons by diverse modes of austerity and inculcate the same. Some abstain from fish and flesh-meat. Some abstain from the spirits and the water of chaff. Some indulge in tubers, fruits, mosses, Kusa-grass, leaves, cow’s dejecta [one of an early group of our Indian

chelas (!) did this before he joined the T. S.], frumenty, curds, clarified butter and unbaked cakes. Seated at one place in silence, with their legs bent under them, some attempt greatness. Some eat once in a day and night, some once on alternate days, and some at intervals of four, five, or six days. Some wear many clothes, some go naked. Some have long hair, nails, beard, and matted hair, and wear bark. Some carry on them various talismans [enumerated], and by these means they hope to attain to immortality, and pride themselves upon their holiness. By inhaling smoke or fire, by gazing at the sun, by performing the five fires [*i.e.*, lying uncovered under a burning sun, and having fires built all about them], resting on one foot, or with an arm perpetually uplifted, or moving about on the knees, some attempt to accomplish their penance . . . . They all follow the wrong road; they fancy that to be the true support which is untrue; they hold evil to be good, and the impure to be pure." [Vide, for full details, Rajendralala Mitra's *Yoga Aphorisms of Patanjali*, and his *Buddha Gaya*, pp. 24 *et seq.*] Readers of my own writings may recollect my once meeting at Marble Rocks, on the Nerbudda River, a Hatha Yogi who had spent fifty-seven years in austerities, including a *pradakshana*, or circumambulation, once in each three years, of that historic stream, and yet who asked me—me, an American, not worthy to wipe the feet of a true Rāja Yogi—how to control the mind! I told him—the poor man—how to do it, as I shall tell my present readers, and if they wish the corroboration, they have only to read the teachings of every great spiritual leader the tree of humanity has ever germinated.

Nobody even dreams how hard is the task of self-conquest, the subjugation of passion and appetite, the liberation of the

flesh-prisoned Higher Self, until he has tried. Every such struggle is a tragedy, full of the most painful interest, and provocative of sympathy in the hearts of "good men and angels." That is what Jesus meant when he said there was more joy in heaven over one sinner that repented than over ninety and nine just men that needed no repentance. And yet how bitterly uncharitable is the world—the world of concealed sinners and respectable, undetected hypocrites, usually—over the failure of a poor soul to scale the spiritual mountains in consequence of lack of reserved power of will at a critical moment. How these undetected ones patronisingly condemn the vanquished, who at least have done what many of them have not, made a brave fight for the divine prize. How they strut about in fancied impregnability, like the street-praying Pharisee of Jerusalem, thanking fortune that their private sins are still hidden, and redoubling their prayers, postures, canting moralities, and asceticism in diet, to deceive their neighbours and themselves!

And the devil did grin, for his darling sin  
Is pride that apes humility.

Shakespeare made a man like that say :

And thus I clothe my villainy with old odd ends, stol'n out  
of holy writ, and seem a saint when most I play the devil.

The whole burden of Jesus' preaching was to show that so long as the heart and mind were unpurged, all external forms and ceremonies were but whitewash to a sepulchre. This was also the teaching of his glorious predecessor, the Buddha, who specifically sketched in infinite detail and condemned the forms of hypocrisy, spiritual pride, and self-delusion. He had begun his training for the future struggle with Māra under the Bodhi tree, by learning and himself

practising all the systems of Hatha Yoga, and discovering their futility as helps to salvation. THE PURE HEART AND CLEAN MIND ALONE PERMIT ONE TO ATTAIN SALVATION. This was his doctrine. So, likewise, is it taught in the Aryan *Mahābhārata* [Sec. CXCIX, *Vana Parva*] which says :

Those high-souled persons that do not commit sins in word, deed, heart and soul, are said to undergo ascetic austerities, and not they that suffer their bodies to be wasted by fasts and penances. He that hath no feeling of kindness for relatives cannot be free from sin, even if his body be pure. That hard-heartedness of his is the enemy of his asceticism. Asceticism, again, is not mere abstinence from the pleasure of the world. He that is always pure and decked with virtues, he that practises kindness all his life, is a *Muni*, even though he lead a domestic life.

The Theosophical Society is a sort of battle-field of self-slain spiritual fighters ; a long line of supposed chelas can be seen as toppled over like so many bricks in a row. Some of them who did not take their failures quietly, and candidly trace them to the real cause, their miscalculation of their moral strength, have turned to rend H. P. B., and those higher than she. I was reading the *Path* the other day and came across a grand article of hers on "The Theosophical Mahātmās." It was called out by a silly pronunciamento by a hysterical woman in America and another individual, who had failed to become adepts and turned "with bleeding feet and prostrate spirit" to Jesus! How the goaded lioness scorned them ; how clearly she defined what would and what would not bring the aspirant into spiritual proximity with the Hidden Sages! To the discontented in general she puts the question :

"Have you fulfilled your obligations and pledges ? Have you, who would lay all the blame upon The Society and the

Masters—the embodiments of charity, tolerance, justice and universal love—have you *led the life* requisite, and fulfilled the conditions of candidature? Let him who feels in his heart and conscience that he has never failed once seriously, never doubted his Master's wisdom, never sought other Masters in his impatience to become an occultist with powers, never betrayed his Theosophical duty in *thought or deed*—let him rise and protest. During the eleven years [this was written in 1886] of the existence of The Theosophical Society, I have known, out of the seventy-two regularly accepted chelas on probation and the hundreds of *lay* candidates, only *three* who have not hitherto failed, and one only who had full success. And what about The Society in general, outside India. Who, among the thousands of members, does *lead the life*? Shall anyone say because he is a strict vegetarian—*elephants and cows are that*—or happens to lead a celibate life, after a stormy youth in the other direction, that he is a Theosophist according to the Masters' hearts? As it is not the cowl that makes the monk, so no long hair, with a poetical vacancy on the brow, is enough to make one a follower of the *divine wisdom*." And she depicts The Society's membership as it is to the inlooking eye: "backbiting, slander, uncharitableness, criticism, incessant war-cry, and din of mutual rebukes."

I got a stinging reproach once in Bombay from a Master, when I hesitated to admit to membership an earnest man who had been persecuted, even sent to prison, by Christian bigots, on a pretext. I was bidden to look through my whole body of colleagues and see how, despite their wealth of good intention, nine-tenths of them were secret sinners through weak moral fibre. It was a life lesson to me, and ever since then I have abstained from thinking the worse

of my associates, many no weaker or more imperfect than myself, who if they could not climb the mountain were at least, like myself, earnestly struggling and stumbling onward. Years ago—when we first came to Bombay—I was told by H.P.B. that several of the Mahātmas, being met together, caused to drift by them in the astral light the psychical reflections of all the then Indian members of The Theosophical Society.<sup>1</sup> She asked me to guess which one's image was brightest. I mentioned a young Parsi of Bombay, then a pre-eminently active and devoted member. She said, laughing, that on the contrary he was not bright at all, the morally brightest being a poor Bengali gentleman who had become a drunkard. The Parsi afterwards deserted us and became an active opponent, the Bengali reformed and is now a pious ascetic ! She explained then that many vicious habits and sensual gratifications often affect the physical self, without leaving deep permanent scars on the inner-self. In such cases the spiritual nature is so vigorous as to throw off these external blotches after a brief struggle. But if encouraged and persisted in, evil habits at last overcome the soul's resisting power, and the whole man becomes corrupted. Some Tāntrikas, Indian and European, have preached the accursed doctrine that the occult postulant can best kill out desire by gratifying and exhausting it. To deliberately gratify lust, or pride, or avarice, or ambition, or hatred, or anger—*all equally perilous* to the psychic—is quite another matter from falling now and then, through no pre-arrangement and simply because of moral weakness in a particular crisis, into one of those sins. From the latter, recovery is always possible, and may be comparatively easy where the average moral fibre is strong ; but deliberate vicious indulgence

<sup>1</sup> Everything in physical nature is reflected, as in a mirror, in reversed images, in the Astral Light.

leads inevitably to moral degradation and a fall into the depths. Says *The Voice of the Silence* :

Do not believe that lust can be killed out if gratified or satiated, for this is an abomination inspired by Māra. It is by feeding vice that it expands and waxes strong, like to the worm that fattens on the blossom's heart.

I recall to mind one more instance. Long ago, in the early Society days, a certain Theosophist imposed upon himself the rule of celibacy and wished to be taken as a chela. He held out for a while, but then failed : the fleshly appetite was too strong. The person dropped out of active Society work for a considerable time, in fact, for years, but at last, gathering himself together, he made a new attempt. He was told that fifty failures did not destroy one's chance, success was possible at the eleventh hour. We read in *The Voice of the Silence* the following word of encouragement :

Prepare, and be forewarned in time. If thou hast tried and failed, O dauntless fighter, yet lose not courage : fight on and to the charge return again, and yet again.

This young F. T. S. returned again to the conflict, was victorious, and today is one of the most active and respected members of our Society.

Some western readers have seen the *Mahābhārata* story of the fall of the mighty Rishi Vishvāmitra through carnal passion. This adept of adepts, this Mahā Yogi, had a spiritual power so tremendous by centuries of ascetic practices as to make Indra quake upon his celestial throne and cause him to desire his humiliation, so the god took counsel of Menaka, first of the Apsaras (celestial choristers), how it might be effected. The beauteous, "slender-waisted" Menaka, according to the plan, presented herself before Vishvāmitra in his hermit retreat, in all her seductive loveliness, but bashfully seemed afraid of

him and pretended to run away. But the complaisant Maruta, the wind-god, suddenly sent a breeze that stripped off her raiment and exposed her charms, like another Phryne, to the astonished gaze of the Rishi. In an instant, the sexual desire, long easily suppressed from lack of temptation, flamed up, and he called her to him, took her to wife, and a daughter—the most lovable Sakuntala—was the fruit of the union.

“Let him that standeth take heed lest he fall,” was the warning of the Nazarene.

He also said another thing that the reader would do well to keep always in mind, as a sort of vigilant mastiff at the threshold of his consciousness: “Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged.”

HENRY S. OLCOTT



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## MAN-MADE, GOD-NAMED

BY BHIKKHU ARYA ASANGA

### *Introduction*

IN the last instalment<sup>1</sup> we made a distinction between the "name" and the "idea" of God, the former revealing the false man-made God, the latter the true infinite Whole of Existence. On these general grounds we pleaded for a change of name, for a substitution of "Nature" for "God". We shall now consider the desirability of this rechristening in greater detail, and illustrate it by concrete examples.

It is not quite clear why Spinoza, knowing that this man-made, God-named thing was "the one foundation of much bigotry and possibly also of many falsehoods", still persisted in calling his truer conception by the old name, instead of replacing the latter by the term he himself had proposed, and had identified with his purer idea—"Nature". Various reasons have been suggested, amongst others, his fear to rouse the deadly hatred of the Christian Clergy, both Protestant and Catholic, possessed of the power and the will to inflict torture and death for the salvation of another's soul, to the greater glory of their God. But the whole tenor of our philosopher's life, and special incidents in particular, show the calumnious nature of such a charge. However cautious he may have been—embodying this quality in his motto, *Caute*—he was stubborn and fearless where it concerned his duty to truth and

<sup>1</sup> See this *Bulletin*, pp. 286-305.

<sup>2</sup> See the last sentence of the previous instalment, p. 305.

humanity. I am sure that his retainment of the obnoxious name is but the effect of his upbringing in a fervently religious Jewish community, still deepened by his later studies of the great Hebrew mystic philosophers. The word had been so interwoven into the texture of his mental equipment that it could not be entirely eliminated, even if he had felt the necessity for it, which I think he did not, but thought rather that he could, by purifying the "idea", purify the "name", and so still deliver humanity of the evils connected with it.

This however, is a fallacy, a fond but false belief. Such is my conviction, and the reason for these papers. With the Master I will persist to cry :

O doff that name, and use some other name!<sup>1</sup>

For the philosophically disciplined mind like Spinoza's, it does perhaps not matter very much what word he used for a certain well-defined idea, but for the unschooled student's an uncritically accepted terminology from an older, less perfected system of thought exposes him to the danger of still binding him to the obsolete "ideas" connected with the old "names", and inadequate or even contradictory to the new and broader, deeper conceptions. That this danger is not imaginary can be easily proved, even in the case of Spinoza himself, besides those of other great thinkers, and will be so proved in a next instalment.

<sup>1</sup> It is curious how Juliet's famous words (Act 2, Scene 2, 1, 43-48) :

O ! be some other name :

What's in a name ? that which we call a rose

By any other name would smell as sweet,

Romeo, doff thy name,

namely his family-name of Montague—are invariably interpreted as indicating the unimportance of names, whereas they may equally well serve for the opposite contention, namely the importance of a name, connected as it is in this case with all the evils of enmity and strife between the Capulets and the Montagues. So it is also with the name of God, charged as it is with all the evils done for and by its authority.

In the first book of his *Ethica*, with the heading "Of God", Spinoza takes great pains to eradicate from the idea of God all human misconceptions. It is of the greatest importance. "Those who confound divine with human nature easily attribute human affects to God, especially also as long as they do not know how the affects are produced in the mind" (8, s 2). Again: "There are people who imagine God in the likeness of man consisting of body and mind, and subject to affects, but how far do they err from the true knowledge of God" (15, s). And so Spinoza denies to God "will", intellect or "understanding", "freedom" of choice, and acting with an "end" in view.

"God is one alone" (14, c 1), or there is nothing else but God. Therefore, "God acts from the laws of his nature alone, and is compelled by no one" (17), or "there is no other cause besides the perfection of his own nature which from outside or from inside drives God to act, but by virtue of his perfection alone he is the efficient cause of all things" (17, c 1). From all which it follows that "God alone is a free cause" (17, c 2). But this does not mean that there is anything accidental or contingent in the universe, or that anything could be otherwise than it is, for "all things are determined from the necessity of the divine nature" (29).

God's being the free cause of all things has therefore nothing to do with what is understood among men by "free will," which Spinoza expressly denies to God. The tendency of man to ascribe to God in a perfect degree that which he himself values as his greatest possessions, amongst which are his "understanding" and "will", is well described in the following passage. "I know well that there are many who think themselves able to prove that to the nature of God belong the highest understanding and free will, for they know

nothing more perfect than that which in ourselves is the highest perfection. Further, although they conceive God to have actually the highest understanding, yet they do not believe that he is able to bring to existence all that he actually understands. For they think that in this way God's power would be destroyed. If he had created, they say, all things that are in his understanding, then he could create nothing more, which they believe to be inconsistent with God's omnipotence. Therefore they prefer to regard God as indifferent to all things, and as creating nothing but that which he has by his own absolute will determined to create. But I think that from God's supreme power or infinite nature, infinite things in infinite ways, that is to say all things, have flown necessarily, or will always follow with the same necessity. In the same way as from the nature of a triangle follows, from eternity to eternity, that its three angles are equal to two right angles. Wherefore God's omnipotence has been actual from eternity, and will eternally remain in the same actuality. And in this way I really think God's omnipotence is regarded more perfectly by far". It is hereby clear that Spinoza's conception of omnipotence is entirely different from, in fact the opposite of the popular idea.

"Nay, my opponents," Spinoza continues, "if I am allowed to speak freely, seem to deny God's omnipotence. For they are obliged to acknowledge that God understands infinite creatable things, which nonetheless he can never create. For in other words, if namely he created all things that he understands, he would, according to them, exhaust his omnipotence, and render himself imperfect. As therefore they say that God is perfect, so they are reduced necessarily to regard him at the same time as not able to do all the things to which his power extends, than which I do not see anything could be

imagined that were more absurd or more opposed to God's omnipotence.

" Moreover, if namely understanding and will belong to God's eternal essence, something far else must be understood by each of these two attributes than what men are commonly accustomed to think. The understanding and will which form part of God's essence, must differ altogether from, and cannot agree in anything save the name, with our understanding and will, namely not more than the celestial constellation of the Dog<sup>1</sup> agrees with the dog as a barking animal. If understanding belongs to the divine nature, it cannot, as our intellect, be posterior, or simultaneous in nature, as many believe, with the things it understands, since God is causally prior to all things. But on the contrary, truth and the formal essence of things are therefore such as they are, because they so exist objectively in God's understanding. Wherefore God's understanding, in so far as it is conceived to form part of God's essence, is in truth the cause of things, as well of their essence, as of their existence, which seems to have been observed also by those who have asserted that God's understanding, will and power are one and the same thing.

" Since therefore God's understanding is the sole cause of things, namely both of their essence and their existence, it must necessarily differ from them, both as regards its essence and as regards its existence. For that which is caused, differs precisely from its cause in that which it has from its cause, and because of which it is called the effect of such a cause. For example, a man is the cause of the existence, but not of the essence of another man, for the latter is an eternal truth, and therefore they can certainly agree according to essence, but in existence they must differ. Consequently, if the existence

<sup>1</sup> The principal star of which, the most luminous in the whole sky, is Sirius.

of one perishes, therefore the existence of the other does not perish. But, if the essence of one could be destroyed, or be made false, the essence of the other would also be destroyed. Therefore, a thing which is the cause of both, the essence and the existence, of any effect, must differ from that effect both as regards its essence and its existence. But the understanding of God is the cause both of the essence and the existence of our intellect, therefore God's understanding, in so far as it is conceived to form part of the divine essence, differs from our intellect as regards both its essence and its existence, and cannot agree with it in anything except its name" (17, s).

Attacking the problem again from a different angle, Spinoza writes confidently: "I have thus shown more clearly than the light at noon, that there is absolutely nothing in things by virtue of which they may be called contingent, unless because of our imperfect knowledge. It clearly follows that things were produced from God by the highest perfection, since they followed necessarily from a given most perfect nature. Nor does this argue any imperfection in God, for his perfection even has compelled us to affirm this. Indeed, from its contrary would have followed that God is not the most perfect, surely because, if things had been produced in any other way, another nature had to be ascribed to God, different from that which we are compelled to ascribe to him from the consideration of the most perfect Being. But I doubt not that many will scout this opinion as absurd, nor will they apply their mind to consider it, and this for no other reason than that they are wont to ascribe to God another kind of freedom, namely an absolute will, far different from that which has been taught by us. But neither do I doubt also, if they would rightly contemplate the matter, that they will finally

altogether reject such freedom as they now ascribe to God, not only as worthless, but as a great obstacle to knowledge.

“ For their benefit I shall here show that, although it is granted that will belongs to God’s nature, it nevertheless follows from his perfection that things could not have been created by God in any other way or order, which is easy to show, if we consider first that which they themselves admit, namely that it depends solely from God’s decree and will, that each thing is what it is. For else God would not be the cause of all things. They further admit that all God’s decrees were sanctioned by God himself from all eternity. For else it would argue for his imperfection and inconstancy. But since in eternity there is no *when*, *before*, nor *after*, hence it follows, namely solely from God’s perfection, that God can never decree, nor could ever have decreed, anything else than what is decreed, or that God cannot be before or without his decrees. All philosophers I have seen admit that there is in God no potential understanding, but only actual.

“ The opponents also say that there is nothing perfect or imperfect in things, but that that which is in them, because of which they are perfect or imperfect, and are called good or bad, depends only on the will of God, and therefore if God had willed it, he could have made that that, which is now perfect, would have been most imperfect, and *vice versa*, that, which is now imperfect in things, would have been most perfect. But what else is this than openly to affirm that God, who necessarily understands what he wills, by his will can make that he understands things otherwise than he understands them, which is the greatest absurdity. Wherefore I can turn their argument against them in this way. All things depend on the power of God. In order that things, therefore, should be otherwise, it must also necessarily be that God’s will should

be otherwise. But God's will cannot be otherwise, as we have shown most clearly from God's perfection. Therefore, things cannot be otherwise than they are" (33, s 2).

But more serious even than the mere attributing to God of will and understanding, are the consequences drawn from such misconceptions, especially that God therefore is a planning, scheming individual with definite aims and ends in view, which generally are said to be for the good of the world. But what is good without evil? So that as the Master has said with biting sarcasm: "To endow God with intelligence in the face of blind, brutal Evil, is to make of him a fiend—a most rascally God. Must I repeat again that the best Adepts have searched the Universe during millenniums and found nowhere the slightest trace of such a Machiavellian schemer—but throughout, the same immutable, inexorable law. You must excuse me therefore if I positively decline to lose my time over such childish speculations."<sup>1</sup>

The Master's words are like an echo of Spinoza's ideas. With suppressed feeling the latter writes: "I confess that the opinion which subjects all things to a certain indifferent will of God, and which asserts that all things depend on God's good pleasure,<sup>2</sup> errs less far from the truth than that of those who affirm that God does everything for the sake of good. For these seem to place something outside God, which does not depend on God, and to which God in his work looks as to a model, or at which he aims as at a certain mark. This is in fact nothing else but subjecting God to fate, than which nothing more absurd can be affirmed of God, whom we have shown to be the only and free cause of both the essence and the existence

<sup>1</sup> ML 138-9, 142-3.

<sup>2</sup> Leibniz: "Le bon plaisir de Dieu est réglé par sa sagesse." God's good pleasure is regulated by his wisdom.

of all things. Wherefore let it not be that I should waste time in refuting this absurdity" (33, s 2).

The Adept's "Immutable Law" as the true substitute for the planning and scheming God, finds its most explicit expression in Spinoza's thirty-third Proposition, from the Notes to which the above quotations have been taken. It says that "things could not have been produced by God in any other way nor in any other order than that in which they are produced." This alone safeguards the absolute perfection of the infinite supreme Being, and the absolute reliability of Nature, or the Universe, when questioned and investigated by us, to lead us to truth and not to falsehood. Plans or schemes are things which can miscarry, and must miscarry at least once in a while. If they could never miscarry, but must necessarily be accomplished, they would be no "plans," but just the same "Immutable Law" the Master and Spinoza both have in mind. To speak of God's Plan is to argue for God's imperfection, to deny divinity to him, and to make of him a mere man, however gigantic we may picture him in our imagination.

The workings of the "Immutable Law" on the other hand are just what the greatest occultists and scientists have observed in the Universe, or Nature. Einstein earnestly confesses, if men speak of free will, that he does not understand what they are speaking about. And C. W. Leadbeater asserts from his own personal knowledge that however far it may be possible to look clairvoyantly into the future, everything seems already immutably fixed and predetermined, so absolutely perfect is God's all-embracing knowledge and foresight. If it were not so, where would we be? In a hell of uncertainty, insecurity, and chaos. Our "sense" of free will is but our ignorance of the outcome. Yet we are free in so far as we

are all rooted in God, who is the free cause of the outcome or end. It is not that we reach our predestined end because it has been so foreseen by God, but rather that because we shall reach it, therefore does God foresee it.

In an appendix to his first book of the *Ethica* Spinoza has still more fully dealt with this problem of "final causes"<sup>1</sup> or "God's Plan." And I would not consider these observations complete if at least some of the paragraphs of this Appendix were not also reproduced here.

"All these prejudices depend upon this one, namely that men commonly suppose that all natural things act, as they themselves, for some end. And from this have arisen the prejudices of *good and evil, merit and sin, praise and blame, order and confusion, beauty and deformity*, and others of this kind. I take as basis what all must admit, namely this that all men are born ignorant of the causes of things, and that all have the desire, of which they are conscious, to seek what is good for them."—"It is evident that we do not strive, will, desire or wish anything because we judge it good, but that on the contrary we therefore judge a thing good because we strive, will, desire and wish it" (III 9 s).

Further, "having considered things as means for an end, men cannot believe them to have created themselves, but they must conclude, from the means which they are wont to provide for themselves, that there are one or more Governors of Nature,<sup>2</sup> endowed with human freedom, who have taken care of all things for them, and have made all things for their use. And since they have never learned anything of the nature of these Governors, they must judge of them from their own nature, and hence they state that the Gods have directed all

<sup>1</sup> Final causes = causes working for an end (*finis*) or aim in view.

<sup>2</sup> Writes the Master: "There is no room [in Nature] for moral government, much less for a moral Governor" (ML 139).

things for the use of men, so that men may be bound to them, and hold them in highest honour. Whence it comes that each man has devised from his own mind a different way of worshipping God, so that God may love him above all others, and may direct the whole of Nature for the use of their blind desire and insatiable greed. Thus this prejudice turned into a superstition, and struck deep into their minds, which became the reason why every one has tried his utmost to understand and explain the final causes of things. But while they have sought to show that Nature does nothing in vain, that is to say, nothing which is not for the good of man, they seem to have shown nothing else than that Nature, and the Gods, and men alike are mad."

Therefore, "Nature has set no prefixed end before herself," and "all final causes are but human fictions." Indeed, "the will of God is the refuge of ignorance." "Hence it comes that he who seeks for the true causes of miracles, and tries to understand natural things as a learned man, but not to wonder at them as a fool, is indiscriminately held and proclaimed to be a heretic and an impious man by those whom the vulgar worship as the interpreters of Nature and the Gods. For they know that, if ignorance is taken away, the wonder which is the only means they have for arguing and maintaining their authority, will also be taken away.

"Many are wont to argue thus: if all things have followed from the necessity of the most perfect nature of God, then how have so many imperfections arisen in Nature? For example, the corruption of things unto rottenness, the deformity of things that causes nausea, confusion, evil, sin, etc. But all this is easily confuted. For the perfection of things is to be judged solely from their own nature and power, nor, therefore, are things more or less perfect because they delight

or offend the human senses, or because they are agreeable or disagreeable to human nature. But to those who ask why God has not created all men in such a manner that they are governed solely by the dictates of reason, I answer nothing but this: because he lacked not material to create all things, from the highest down to the lowest grade of perfection, or to express it more properly, because the laws of his nature were so ample that they sufficed to produce all things that could be conceived by an infinite understanding" (Ap).

The phrase that God created all things "from the highest down to the lowest grade of perfection" is worth special notice, for several reasons. It contains the germ of what two centuries later was discovered and accepted as the one great law of Life and Nature—Evolution. It brought order and unity in the conception of the Universe. It made an end and bridged all gaps between different genera, species, races, kinds, etc., formerly ascribed to *le bon plaisir de Dieu*. It arranged them all in an infinitely detailed consecutive series of phases "from the highest down to the lowest grade of perfection."

Or rather the other way round, from the lowest to the highest. For science with its inductive method of seeking truth looks at things from below upwards, from the particular to the whole, whereas religion and philosophy generally start from the whole ending up with the particular, or from God down to man and his affairs. Spinoza specifically rejects the reverse method as unphilosophical and leading to all errors. This follows in the first place from his fifteenth proposition: "Whatever is, is in God, and without God nothing can be or be conceived." Therefore we find him further arguing: "There are many who do not observe the right order of philosophising. For the divine nature which they should contemplate first of all, because it is prior both in knowledge and

in nature, they believe to be last in knowledge, and the things which they call the objects of the senses, to be the first of all. Hence it comes that, while they contemplate natural things, they think of nothing less than of the divine nature, and when at last they apply their minds to the contemplation of the divine nature, they can think of nothing less than of their first fictions with which they have overbuilt their knowledge of natural things, as these can in no way help the knowledge of the divine nature. No wonder, therefore, if they constantly contradict themselves" (II 10 s).

God, then, is the beginning and the end of our whole being, and should therefore be never out of our mind, but on the contrary be the eternal object of our contemplation. For not man, but God, is the measure of all things. So much for Spinoza's philosophy of God. However, the constant use in the foregoing of the word God may have brought temporary forgetfulness of the inadequateness and awkwardness of this term. What about the substitute offered by Spinoza, namely Nature? H. P. B. who always provides a faithful reflection of the Adepts' fundamental ideas, feels the same embarrassment with regard to the word God. We have already seen how in one place she concurs with Spinoza in calling it Nature rather.<sup>1</sup> Other names proposed by her are the "ALL", the Absolute or "Parabrahm", and the "Deity". For example: "God we call the ALL" (I 66). "Parabrahm is not God" (I 6). "The high Initiates and Adepts know no God, but one Universal unrelated and unconditioned Deity" (1295). "Deity is not God" (I 350). Yet, the latter terms are rather unfortunate, for there is no real difference between the words Deity and God except the difference of language. As regards the other terms, there is also not much to be said in their favour.

<sup>1</sup> SD<sup>1</sup> I 412.

For the Westerner Parabrahm is derived from a strange and dead language. The Absolute is too abstract, the All too mathematical a concept. On the whole, in my opinion, there is no better name than Nature, embracing both bodily and mental Nature. Especially, because that name stresses the "naturalness" of all that happens in this world, whether of a physical or psychic nature, and so will clean our minds and actions of the cobwebs of superstition, miraculism or supernaturalism. In our next and last instalment we shall give examples from the Scriptures and from some of the greatest writers to show how the use of the name of God involuntarily and inevitably, because of the old associations with theological dogmas, leads to fallacies, which are straightway exposed as soon as the name of God is replaced by the word Nature.



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## EDITORIAL

THE *Bulletin* is entering on its seventh year with this part. We are now passing through very anxious times. The difficulties are only increasing. The scarcity of Paper and the high cost of printing make the publication of the *Bulletin* a very serious problem. Yet we were able to publish all the four parts of last year quite punctually and we hope to do the same in this year also. We know that the war can be only a temporary and passing phase in the life of man ; peace alone can have permanence in international relations. Believing quite firmly that normal relations will be restored very soon among the nations of the world and that the conditions that prevailed when we started the *Bulletin* will also return or may even improve, we do not propose to disturb our present arrangement in regard to the size or the price of the *Bulletin*.

Under the energetic supervision of Bhikshu Arya Asanga, the preparation and publication of the catalogue of the Western Section is making good progress. The first volume was published in 1941 and the second in 1942. The whole catalogue is to appear in nine parts.

The *Ālambana Parikṣā* with its *Vṛtti* and the *Pāñcarātrarakṣā*, which have been appearing in the

*Bulletin* have both been issued as separate books bearing the serial Nos. 32 and 36 respectively. *Some Concepts of Alāṅkārasastra* by Dr. V. Raghavan of the Madras University has been published as No. 33 and the *Vedāntaparibhāṣā* of Dharmarājādhvarin with English translation, notes and introduction by the late S. S. Suryanarayana Sastri of the Madras University has been published as No. 34 in the Series. The first two *Lakṣaṇas* in Gadādhara's *Caturdasalakṣaṇī* with three commentaries have been edited by Pandit Santanam Aiyar and has appeared as No. 38 in the Library Series, and the *Vyavahāranirṇaya* of Varadarāja (No. 29) edited by Rao Bahadur Prof. K. V. Rangaswami Aiyangar and Mr. A. N. Krishna Aiyangar will be out in a few days. The *Uṣaniruddha* also will be issued in the course of a few weeks.

We had already announced the publication of a complete descriptive Catalogue of the Manuscripts in the Library. The first volume containing the Vedic Manuscripts has appeared as No. 35 in the Library Series. The entire Descriptive Catalogue will appear in twelve volumes in due course. The preparation of some further volumes is making good progress.

Another book named the *Philosophy of Viśiṣṭādvaita* by Prof. P. N. Srinivasachari is now in the press and it will also appear soon. This is an original work by the learned professor. A very important work on Dvaita Philosophy, the *Vādāvalī* of Jayatirtha, is also now going through the press. The work has been translated, with the addition of an introduction and

notes, by Mr. P. Nagaraja Rao, now in the Philosophy Department of the Benares Hindu University, and was prepared under the supervision of the late S. S. Suryanarayana Sastri when he was a Research Fellow in the University of Madras. An edition of *Rāgavibodha* by Somanātha had been prepared by the late Pandit S. Subrahmanya Sastri and that too has now been in the press for some time. All these books are expected to be issued in the near future. Thus the publication activity of the Library has not suffered on account of the international situation.

Mr. K. Madhava Krishna Sarma, who was an Assistant in the Library for over four years and who prepared the first volume of the *Descriptive Catalogue* has been appointed by the Bikaner State as Curator of the Anup Sanskrit Library there. We take this opportunity to congratulate him on this appointment. Pandit V. Krishnamachari has been appointed in the Library to continue the Catalogue work. He was connected with the Madras Government Oriental Library for many years and, just before he retired, he was on the staff of the Presidency College.

We congratulate the University of Madras on their decision to re-start the printing of the *New Catalogus Catalogorum* which the University had been preparing. The printing had to be kept in abeyance on account of difficulty in printing under present conditions. Considering the great importance of the work, we are very happy to note that the University has been able to start the printing and it is hoped that the work

will make its appearance soon. Scholars have been looking forward with great eagerness and expectation for its publication.

We have great pleasure to greet the Bhandarkar Research Institute on the occasion of the silver jubilee celebrated on the 4th and 5th of January, 1943. The Library was represented on the occasion and a message was read by Dr. C. Kunhan Raja. Dr. Raja also delivered the public address on the second day of the celebrations. Besides the various literary activities of the Institute, the critical edition of the *Mahābhārata* undertaken by the Institute will ever remain a monumental work. But the news of the sudden demise of Dr. V. S. Sukthankar, the editor of the *Mahābhārata* just two weeks after the grand occasion came to us as a great shock. He carried on the duties of general editor of the *Mahābhārata* with conspicuous ability and his demise creates a void in the Bhandarkar Research Institute and also in the world of scholars which it will be very difficult to fill up. It was hoped that he would be able to complete the critical edition and live long to enjoy the glory which was his by his merit. A formal obituary notice appears elsewhere.

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## OBITUARY NOTICES

### THE MAHARAJA OF BIKANER

*b.* 13-10-1880—*d.* 2-2-1943

IN the premature demise of H. H. The Maharaja of Bikaner, India has been deprived of one of her noblest sons and the world of scholars loses one of their greatest patrons. A great statesman and administrator, he had been ruling over his State with great distinction for nearly half a century. Sanskrit literature refers to the State as the desert region, the *Dhanvakṣonī*. It was a desert till recent times. Through His Highness's far sighted vision and unswerving devotion to duty, it has now become one of the richest and most fertile countries. He was a worthy member of an illustrious dynasty and he was a living example of kingship as described in ancient Indian literature. In the long description of Dilīpa by Kālidāsa in the beginning of the *Rāghuvarīṣa*, there is not one statement which cannot appropriately be applied to the Maharaja.

His Highness has visited the Adyar Library ; he has taken up his residence in the Estates of the Theosophical Society at Adyar for some days ; and this association with the Adyar Library, which is still fresh in our minds, makes his departure all the sadder to us. In the Fort at Bikaner, there is a very rich collection of manuscripts, mainly Sanskrit, which it was

his Highness's ambition to make into an up-to-date research Institute to help scholars. The original announcement of this scheme was published in the *Bulletin* in October, 1939. The manuscripts of the Collection in Bikaner had been utilized by the Library in the edition of the *Sāmaveda* and of the *Sangitaratnākara*.

The rich collection of manuscripts has now been constituted into a regular Library, called the Anup Sanskrit Library, named after Maharaja Anup Singhji who reigned in the seventeenth century. The collection of manuscripts had been begun even before the time of Maharaja Anup Singhji. His father Maharaja Karan Singhji was also a great scholar and patron of learning and many manuscripts in the collection belong to his time. These Maharajas were great warriors and statesmen and they were also great lovers of learning and of arts. They entertained many scholars and musicians in their courts and encouraged and honoured them.

The Maharaja who has just passed away kept up the great traditions of his forefathers. As Chancellor of the Benares Hindu University, his name is well known in the academic sphere in India. It was my special privilege to have been invited by the Maharaja to Bikaner in connection with the organization of the Library and I consider it not merely as a personal honour but also as a recognition of the service I have rendered to the Adyar Library and to the University of Madras, in the field of higher studies in Sanskrit. His Highness always showed great personal interest in the progress of the Library at Bikaner. He sanctioned the starting of a serial publication of the manuscripts in the Library under the name of the Ganga Oriental Series. The manuscripts are now located in a specious hall in the Bikaner Fort and are provided with fire-proof steel almirahs.

Mr. Madhava Krishna Sarma, a former student of mine and an Assistant in the Adyar Library, has recently been appointed as Curator of the Library. The Catalogue of the Library is being got ready for the Press. The dedicatory volume of the Ganga Oriental Series has already been published and I had the honour to edit that volume. A few works have already been selected for the Series. In every minute detail in this scheme, His Highness took keen interest. Our gratitude to him can be shown only by carrying out the great scheme which he has projected for the encouragement of learning and research.

The Maharaja is now succeeded by his worthy son, of whom it may well be said in the words of the poet Kālidāsa :

*rūpam tad ojasvi tad eva vīryam  
tad eva naisargikam unnatavam.  
na kāraṇāt svād bibhide kumāraḥ  
pravartito dīpa iva pradīpāt.*

“ The majestic look is the same ; the heroism is quite the same ; the inborn magnanimity too is the same. The prince did not differ in any way from his father, just like a lamp lighted from another lamp.”

C: KUNHAN RAJA

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S. S. SURYANARAYANA SASTRI

*b. 5-10-1894—d. 9-12-1942*

IT is with profound regret that we have to record the sudden and premature death of Mr. S. S. Suryanarayana Sastri, the

Head of the Department of Indian Philosophy in the University of Madras. After a very brilliant academic career in the Madras University, he proceeded to Oxford, where he worked for the B. Sc. Degree. He was a very popular figure in the social life of the Oxford University and at the same time he commanded the admiration of his professor by his devotion to studies. He was also called to the Bar. After his return to India, he was a member of the Tamil University Commission and a member of the Senate of the Madras University. He was appointed as Head of the Department of Indian Philosophy in August 1927, which position he held till his death. He was the life and soul of the Indian Philosophical Congress and was its General Secretary for some time, till the end. What he has already accomplished during the brief period will be a credit to any one working under very favourable circumstances for a whole life-time and what he has accomplished is only a very small fraction of what he had projected. He had just started on his serious studies. An Advaitin by tradition and also by conviction, he had a very broad out-look on all philosophical and religious problems. A keen intellect that never missed even a very minute detail, a capacity to take a comprehensive view of problems and to grapple with the fundamentals, an unswerving devotion to his work and an unbending perseverance which enabled him to fight against many adverse circumstances that ever stood in his way—general ill-health and defective eye-sight—wide range of reading, versatile knowledge, command of language and facility of expression, in him there was a rare combination of qualities that go to the make up of real scholarship. He was one of the devoted workers for the Adyar Library. The Theosophical Publishing House, Adyar has published two of his works, namely, the English translation with Introduction and Notes of *Bhāmatī*

(*Catussūtrī*) and the *Mānameyodaya*, both prepared in collaboration with me. Recently his edition of the *Vedāntaparibhāṣā* of Dharmarājādhvarin with English translation and notes has been published in the Adyar Library Series. Under his supervision, Mr. P. Nagaraja Rao, who was a Research Fellow in his Department, has prepared an edition of Jayatīrtha's *Vādāvalī* and the publication had already been taken up by the Adyar Library a short time before his death. To me, as to many others, he was a very kind and genial friend and a good guide in all difficult situations. I have collaborated with him in the preparation of some books and there was no work published by him in which he did not give me an opportunity to be of some help, which he ever acknowledged. Method, accuracy, thoroughness—these were his watchwords in study and research and to work with him is a real training, besides being an enjoyment. By his death the world has lost a scholar of eminence and I have lost a trustworthy colleague both in my official work and in my literary activities and also a true friend and companion in my private life. He has made many friends ; he has made no enemies. His uprightness and independence roused the admiration of his friends ; his tolerance and forbearance kindled their love. He was never provocative. On behalf of the Adyar Library I record the deep sense of loss suffered by the world of scholarship in his death.

C. KUNHAN RAJA

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## DR. V. S. SUKTHANKAR

With deep regret we record the passing away of Dr. V. S. Sukthankar of the Bhandarkar Oriental Research Institute, Poona on the 21st of January, 1943 after a very brief illness. He served the Institute with exemplary devotion for seventeen years. He was a versatile scholar and an energetic worker. Born of a gifted family, he devoted his talents to the cause of Indology. Work was his joy in life ; service was his religion.

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## PROF. E. H. JOHNSTON

Prof. E. H. Johnston, who succeeded Prof. F. W. Thomas as Boden Professor of Sanskrit in the Oxford University in 1937 died in October, 1942.

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## BASAVALINGAYYA

Mr. M. S. Basavalingayya, Curator of the Oriental Library, Mysore died on 19th January 1943. He was a good Kannada scholar and poet, besides his proficiency in Sanskrit.

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## पञ्चमोऽध्यायः

प्र मन्महे शवसानाय शूषमाङ्गूषं गिर्वणसे अङ्गिरस्वत् ।  
सुशक्तिभिः स्तुवत् क्रमियायाचीमार्कं नरे विश्रुताय ॥

प्रमन्महे । प्रब्रूमो बलमाचरते सुखकरमाङ्गूषं<sup>1</sup> गिर्वणं<sup>2</sup> गिर्वणसे-  
 अङ्गिरोवत् स्तुतिभिः स्तुवते क्रषयेय<sup>3</sup> क्रमयेऽच्चनीयो भवति । यदि वा  
 स्तुवते स्तूयमानाय यज्वने वदामार्कं स्तोमम् । येनार्चति सोऽर्कः । नरे  
 नेत्रे । विश्रुतायाः<sup>4</sup> । नरे नर्याय नृतमाय नृणाम्<sup>5</sup> ॥ (ऋ. वे. ४. २५. ४)

प्रमन्महे प्रब्रूमः बलाचरणशीलाय बलकरणं स्तोमं गीर्भिवननीयाय  
 अङ्गिरोवत् । स्तोत्रैः स्तुवते पुरुषाय य क्रमार्हः स्तुत्यो भवति तस्मै ब्रूमः स्तोत्रं  
 नृषु प्रसिद्धाय ॥ (१)

प्र वौ मुहे महि नमो भरध्वमाङ्गूष्यं शवसानाय साम् ।  
 येनां नः पूर्वे पितरः पदुज्ञा अचैन्तो अङ्गिरसो गा अविन्दत् ॥

<sup>1</sup> The anusvāra before गू in आंगूषं worm-eaten and missing.

<sup>2</sup> गिर्वणं extra.

<sup>3</sup> य after ये extra.

<sup>4</sup> Read क्रमयो.

<sup>5</sup> Read विश्रुताय.

<sup>6</sup> Perhaps to add इति after this.

प्र वः । प्रहरध्वं वो यूयम् । महते महत् स्तोत्रं इन्द्राय ।  
तदेवाङ्गूष्यमुक्थ्यम् । शवसानाय सा + + + +<sup>१</sup> प्रभृतानां गवां  
मार्ग +<sup>२</sup> । अर्चन्तः तदस्थानि<sup>३</sup> कर्माणि कुर्वाणाः ता गाः अन्वगच्छन् ॥

प्र वो महे । प्रभरध्वं यूयं महन्मः महते इन्द्राय आङ्गूषार्हमनुशंसनीयं  
शवसानाय साम । येनेन्द्रेण अस्माकं पितरः अङ्गिरसः पणिभिरपहतानां  
गवामावासस्थानज्ञाः स्तुवन्तः पशूनविन्दन् ॥ (२)

इन्द्रस्याङ्गिरसां चेष्टौ विदत्सरमा तनयाय धासिम् ।  
बृहस्पतिर्भिनदद्रिं विदद्राः समुक्त्याभिर्वावशन्तु नरः ॥

इन्द्रस्य । इन्द्रस्याङ्गिरसां च व्रेषणे सति अलभत सरमा स्वसन्तानायान्म् । तथा च सुमेति भा + + + + +<sup>४</sup> या नो गा अन्वधिङ्ग<sup>५</sup> इति । सरमया निवेदितासु गोषु बृहस्पतिः अहिनदहिम्<sup>६</sup> । अविन्दच्च गाः । संवावशन्त संजग्मिरे गोभिः । नरो देवाः । उक्तिया गावः उत्सरन्तीति । अभि श्यावं न कृश (ऋ. वे. १०. ६८. ११) + + + +<sup>७</sup> बृहस्पतिर्भिनत् इति पादो<sup>८</sup> न सृष्टः । तत्र देवता बृहस्पतिरिति ॥

<sup>१</sup> This is in the first line of a new leaf, the end of which is broken off for four inches. So there is a break of about 20 letters in every line on this sheet.

<sup>२</sup> Read मागज्ञाः: The last letter is completely worm-eaten.

<sup>३</sup> Read तदन्तस्थानि.

<sup>४</sup> Break in the line. Passage unintelligible.

<sup>५</sup> Not clear.

<sup>६</sup> Read अभिनदद्रिम्.

<sup>७</sup> Break in the line. After कृश the ए mark of the next letter partly seen.

<sup>८</sup> This is the fourth pāda in it.

इन्द्रस्याङ्गिरसां च प्रेषणे सति अविन्दत् सरमा नाम देवमातृस्थानीया  
देवानां पुत्रेभ्यो देवेभ्यः गवात्मकमन्म् । ज्ञाते चान्ने गवामावरणं शैलं बृह-  
स्पतिः अभिनत् । अविन्दच्च गाः । ततः संवावशन्तैच्छन् कामान् भोकुं नेतारो  
देवाः ॥ (३)

स सुषुभा स स्तुभा सुत विप्रैः स्वरेणाद्रिं स्वर्यो इ नवग्नैः ।  
सुरण्युभिः फलिगमिन्द्र शक्र बुलं रवैण दरयो दशग्नैः ॥

स सुषुभा । सुषोभनेन<sup>१</sup> स्तुभा स्तोत्रेण । तच्छब्दो द्वितीयः  
पूरक एव । सप्तभिः ऋषिभिः प्रयु + + + +<sup>२</sup> रूपेण<sup>३</sup> स्वरेणति ।  
स्वरः स्तोभः । एतेनाद्रिम् । स्वर्योऽभिगत्ता स्तुत्यो वा । नवग्नैः<sup>४</sup> अङ्गिरोभिः  
सरणमिच्छद्विः । फलिङ्गं<sup>५</sup> बलम् । फलिर्भेदनकर्मा । विन्दे + + + +<sup>६</sup>  
यो विदारितवानासीत्<sup>७</sup> । दशग्नैरङ्गिरोभिरिति ॥

स इन्द्रः स्तोत्रेण शोभनेन सप्तभिः ऋषिभिः प्रयुज्यमानेनागतबलः ।  
सिंहनादेनाद्रिं स्वरणकुशलः अङ्गिरोभिः सह दारयति तदनुसरणमिच्छन् ।  
दशग्नैरङ्गिरोभिर्वेष्टयितारं फलिं मेघाकारं बलमसुरमिन्द्र शक्र दारितवानसि ।  
नवभिर्सरिरङ्गिरस्तु सत्रमासीनेषु केचन पशूनलभन्त । दशभिरपरे । ततः  
नवग्ना दशग्नवाश्च उच्यन्ते । यास्कस्त्वाह नवगतयो नवनीयगतयो वा—इति ॥(४)

<sup>१</sup> Read स भुषेभनेन or it may be that pratika is not separately given.

<sup>२</sup> Break in the line.

<sup>३</sup> रूपेण much injured ; only a conjecture.

<sup>४</sup> Read नवग्नैः ।

<sup>५</sup> Read फलिङ्गं ।

<sup>६</sup> Break in the line. ए mark in न्दे injured ; only a conjecture.

<sup>७</sup> रि after विदा completely worm-eaten.

गृणानो अङ्गिरोभिर्दस्मि वि वरुषसा सूर्येण गोभिरन्धः ।  
वि भूम्या अप्रथय इन्द्र सानु दिवो रजु उपरमस्तभायः ॥

गृणानः स्तूयमानस्त्वमङ्गिरोभिरिति<sup>१</sup> । गृणानः । स्तूयमानस्त्व-  
मङ्गिरोभिः दस्मि विव्रतवानसि<sup>२</sup> उषसा सूर्येण + + + +<sup>३</sup> ति ।  
व्यप्रथयथ<sup>४</sup> भूम्या इन्द्र समुच्छ्रितम् । विषमामिमां समां कृतवान् । वि  
दिवो रजसो मूलमस्तभाः ॥

उपस्तूयमान अङ्गिरोभिरुपक्षपथितः विवारितवानसि उषसा सूर्येण च  
सहायाभ्यां पशुनिमित्तमन्धकारम् । भूम्याश्च उच्छ्रितं देशं ज्यप्रथयो विषमां  
समीकर्त्तुः । दिवो लोकस्य मूलं अधः स्थितवा अस्तभाः ॥ (९)

तदु प्रयक्षतममस्य कर्म दस्मस्य चारुतममस्ति दंसः ।  
उपह्रे यदुपरा अपिन्वन् मध्वर्णसो नद्यैश्चतसः ॥

तदु । तदेव पूज्यतममस्य कर्म भवति । दस्मस्य चारुतममस्ति  
दंसः कर्म + + + +<sup>५</sup> पृथिव्यासु साश्वतसो नदीरपिन्वत् । चतसो  
नूनं प्रधानभूता नद्यः । हरतिर्गत्यर्थं इति ॥

तदेव पूज्यतमं अस्य कर्म दर्शनीयस्य कल्याणतममस्ति कर्म । किं  
तदियाह—उपह्रे—इति । चतसः दिशः मध्वदकाः नदीः मनुष्यसमीपे यद-  
दुहत् । दिग्भ्यो नदीर्मनुष्यान् प्रापयति ॥ (६)

<sup>१</sup> This passage is not wanted : it is a repetition.

<sup>२</sup> Read विव्रतवानसि.

<sup>३</sup> Break in the line. ए only partly seen.

<sup>४</sup> व्यग्र mostly worm-eaten.

<sup>५</sup> Break in the line.

द्विता वि विव्रे सुनजा सनीले अयास्यः स्तवंमानेभिरुक्तैः ।  
भगो न मेने परमे व्योमन्नधारयद्रोदसी सुदंसाः ॥

द्विता । द्वैधं विव्रे सनजा पूरणजननेन<sup>१</sup> सनीलैः स + +  
+ +<sup>२</sup> नेहिरुक्तैः<sup>३</sup> । भग आदित्य इव । परमे नहसि<sup>४</sup> । अधारयद्रोदसी  
सुकर्मा ॥

द्वैधं विव्रे चिरजाते एकाधारे धावापृथिवी स्तूयमानैः स्तोत्रैरिन्द्रः  
गमनकुशलः । भग इव अहोरात्रे परमे व्योम्नयन्तरिक्षे धावापृथिव्यौ धारयति  
सुकर्मा ॥ (७)

सुनाद्विं परि भूमा विरुपे पुनर्शुवा युवती स्वेभिरेवैः ।  
कृष्णेभिरुक्तोषा रूशद्विव्युर्भिरुरा चरतो अन्यान्या ॥

सनात् । चिरादेवारभ्य दिवं भूमिं च परिचरतः । नानारूपे पुनः  
पुनः जायमा + + +<sup>५</sup> श्वेतैरेवं<sup>६</sup> वपुर्भिस्तेजोभिराचरतो अन्यान्या ।  
पुनः पुनश्चरत इत्यर्थः ॥

चिरादारभ्य दिवं भूमिं च लक्षीकृत्य नानारूपे पुनः पुनर्जर्यमाने तरुणे  
स्वैर्गमनैरहोरात्रे चरतः । रात्रिः कृष्णैर्वर्णैश्चरति । श्वेतैरहः । एवं अन्यान्या चरतः ।  
एकस्या उपर्यन्या । तस्या उपर्यन्या इति ॥ (८)

<sup>१</sup> Read पुराणजननेन.

<sup>२</sup> Break in the line.

<sup>३</sup> Read नेभिरुक्तैः.

<sup>४</sup> Read नहसि.

<sup>५</sup> Break in the line.

<sup>६</sup> Perhaps to read श्वेतैः । एवं.

स नैमि सुख्यं स्वपुस्यमानः सुनुदीयात् शवसा सुदंसाः ।

आमासु चिह्निषे पुक्मन्तः पर्यः कृष्णासु रुशद्रोहिणीषु ॥

स नैमि । पुराणं सख्यं शोभनानि कर्माणि चरन् । सूयमानः शवसा शवसः पुत्रः । बलीत्यर्थः + + + +<sup>1</sup> त्वं पर्योऽन्तर्धारयसि । अपि च कृष्णासु रीहिणीषु च । तास्वन्तः श्वेतमया रथः पर्य इति<sup>2</sup> ॥

पुराणं सख्यं शोभनानि कर्माणि इच्छन् शवसा स्तूयमान इति इन्द्रं बलवत्तया आह—ओजसो जातमुतमन्य एनम्—इति मन्त्रः । सुकर्मा त्वम् । आद्रासु कृष्णासु रोहिणीषु च गोषु पक्वं श्वेतं च पर्यः अन्तः धारयति ॥ (९)

सुनात्सनींश्च अवनीरवाता व्रता रक्षन्ते अमृताः सहौभिः ।

पुरु सहस्रा जनयो न पर्वीदुव्यस्यनित् स्वसारो अहयाणम् ॥

सनात् । सनादेवारभ्य एकपाणिनिलया अवनीरङ्गुल्यो भ + + + +<sup>3</sup> वन्ति । सहोभिरमृताः भूयो भूयः कार्यकरणेऽपि ग्लानिमगच्छन्त्यः । पुरुषिणि सहस्राण्यजनय<sup>4</sup> इव पत्न्यः परिचरन्त्यङ्गुल्यः<sup>5</sup> इन्द्रम् । अश्रीतशमनम् इति यास्कः<sup>6</sup> । जिह्वेतेरिति कि + + + +<sup>7</sup> ॥

चिरादारभ्य पाणेरेकस्मादुत्पन्ना अङ्गुल्यः सुक्षिष्ठाः कर्माणि रक्षन्ते कार्यकरणवेगैरग्लानाः । पुरुषिणि सहस्राणि इन्द्रार्थं जनयः पत्न्य इव पुमांसं अहीतयानमिन्द्रं अङ्गुल्यः परिचरन्ति ॥ (१०)

<sup>1</sup> Break in the line.

<sup>2</sup> Not quite clear.

<sup>3</sup> Break in the line.

<sup>4</sup> Read सहस्राणि जनय.

<sup>5</sup> Read परिचरन्त्योङ्गुल्यः

<sup>6</sup> Read अहीतगमनं इति यास्कः (नि. ५, १५).

<sup>7</sup> Break in the line. Not clear.

सनायुवो नमसा नव्यो अकैवीसूयवो मतयो दस्म ददुः ।  
पर्ति न पत्रीरुशतीरुशन्ते स्पृशान्ति त्वा शवसावन् मनीषाः ॥

सनायुवः । प्रत्नाः । युर्मत्वर्थीयः । नमस्कारेण वसुकामाः स्तोतारो  
दस्म ददुः । त्वां प्रति गच्छन्ति । यस्त्वं स्तुत्यो भवस्यर्कैः । पतिमिव  
पत्न्यः कामयमानाः । का + + + +<sup>१</sup> ॥

चिरत्वमाश्रयन्तः नवतराः नमस्कारेणान्नेष्व धनकामा मम मतयः स्तुतयो  
मतः निर्गच्छन्ति । ततस्ताः पतिमिव पत्न्यः कामयमानाः कामयमानं त्वां  
स्पृशान्ति बलवन् ॥ (११)

सनादेव तव रायो गभेस्तौ न क्षीयन्ते नोप दस्यन्ति दस्म ।  
द्युमाँ असि क्रतुमाँ इन्द्र धीरः शिक्षा शचीवृत्तवे नः शचीभिः ॥

+++ चिरादेव<sup>२</sup> धनानि बाहौ<sup>३</sup> स्थितानि न क्षीणानि भवन्ति ।  
न चोपस्तानि<sup>४</sup> भवन्ति । दर्शनीय दीसिमानसि कर्मवांशेन्द्र धृष्टः ।  
प्रयच्छ शचीवः तव कर्मभिरसमभ्यं धनम् ॥

चिरादेव तव धनानि हस्ते स्थितानि न च नश्यन्ति न च न्यूनीभवन्ति  
दर्शनीय । दीसिमानसि कर्मवश्च इन्द्र । धृष्टः प्रयच्छ कर्मवन् तव प्रज्ञाभिः  
अस्मभ्यम् ॥ (१२)

<sup>१</sup> Break in the line.

<sup>२</sup> Perhaps only the pratika सनात् missing.

<sup>३</sup> There should be तव before बाहौः.

<sup>४</sup> Read, चोपदस्तानि.

सनायते गोतम इन्द्र नव्यमतश्चद्वाह्यं हरियोजनाय ।  
सुनीथाय नः शवसान नोधाः प्रातर्मक्षु धियावंसुर्जगम्यात् ॥

सनायते + + + +<sup>1</sup> मिन्द्र गौतमस्य पुत्रो नूतनमकरोत्<sup>2</sup>  
ब्रह्म हरियोजनाय । गोतमो गन्तुतम ऋषिः । सुनयनायास्माकं शवसान  
नोधा अयमिति<sup>3</sup> ॥

चिरन्तनत्वमनुपालयते गोतमः नोधाः इन्द्र तुभ्यं नवतरं स्तोत्रमकरोत् ।  
अश्वान् यो योजयति गमनाय । शोभननयनायास्माकं बलाचरणशील । न्त्योप-  
संहारार्था । उपान्त्यया धनमाशास्ते । धनार्थाः स्तुतय इत्युवाच—सनायुवो  
नमसा—इति ॥ (१३)

त्वं मुहाँ इन्द्र यो ह शुष्पैर्यावा जङ्गानः पृथिवी अमे धाः ।  
यद्दु ते विश्वा गिरयश्चिदभ्वा भिया दृच्छासः किरणा नैजन् ॥

त त्वं<sup>4</sup> महान् । त्वं महनीयोऽसीन्द्र य + + + +<sup>5</sup> वी +  
मेदहयो<sup>6</sup> दधासि यस्य खलु तव व्याप्तानि भुवनानि तथा शिलोच्चयाः ।

<sup>1</sup> Break in the line.

<sup>2</sup> नूत completely worm-eaten.

<sup>3</sup> There is no figure to mark the end of the Sūkta. There is an extra त after this, just before the pratika of the next Sūkta. Perhaps this is figure 1.

<sup>4</sup> त before त्वं not wanted. See previous note.

<sup>5</sup> य only partly seen. Then line breaks.

<sup>6</sup> Read पृथिवी अमे भये for वी+मेदहयो

असा<sup>१</sup> अभृतानि महान्ति च भयेनात्यन्तद्वाद<sup>२</sup> अपि भुवनादयः  
किरण + + + +<sup>३</sup> ॥

त्वं महानिन्द्र यः खलु बलैर्द्यावापृथिवी प्रादुर्भवन् भये अधाः । यस्माच्च  
तव गिरयोऽपि व्यासेन महता भयेन द्वा अपि रक्षमय इव चलनस्वभावाः  
कम्पन्ते । स त्वं महान् इति ॥ (१)

आ यद्धरी इन्द्र विक्रता वेरा ते वज्रं जरिता बाहोर्धीत् ।  
येनाविहर्यतक्रतो अमित्रान् पुरं इष्णासि पुरुहूत पूर्वीः ॥

आवे: आयोजयसि यदा त्वं + <sup>४</sup>विविधकर्माणावश्वौ स्वरथेन  
तदनन्तरमेवादधाति तव बाहोः स्तोता स्तोत्रेण वज्रम् । येन वज्रेणा-  
वाधितकर्मन् शत्रूनभिगच्छसि पुरुहूत बह्वीः पुरश्च ॥

यदा इन्द्र विविधकर्माणावश्वौ रथे योजयसि तदनन्तरमेव आदधाति तव  
बाहो स्तोता वज्रं स्तुत्या । येन वज्रेण अबाधितकर्मन् अमित्रान् तत्पुराश्च बह्वीः  
प्रेयसि पुरुहूत ॥ (३)

त्वं सुत्य इन्द्र धृष्णुरेतान् त्वमृभुक्षा नर्युस्त्वं धाट् ।  
त्वं शुष्णं वृजने पृश आणौ यूने कुत्साय द्युमते मचाहन् ॥

<sup>१</sup> सा partly worm-eater. Read अभ्वा for असा. It is definitely not भवा.

<sup>२</sup> य in ये worm-eaten.

<sup>३</sup> Line breaks. This is the last line in the broken leaf.

<sup>४</sup> वि before विविध omitted and space left blank. Read विविध.

त्वम् । त्वं मर्य<sup>१</sup> इन्द्र धर्षयितैतानभिगतान् शत्रून् । किञ्च त्वभ्र-  
मुक्षाः<sup>२</sup> । ऋभुक्षदीसेषु निवसम्भवामसुपठितम्<sup>३</sup> । नर्यस्त्वमभिभविता ।  
त्वं शुष्णासुरम् । व्रजने<sup>४</sup> वृक्ष<sup>५</sup> आणाविति त्रीणि संग्रामनामानि । इह तु  
पूर्वे विशेषणे । वृधिः छेदनार्थः । पृच्छः<sup>६</sup> संपर्कार्थः । अणिः निखननार्थः ।  
यूने कुत्साय दीसिमते । सचा सहकारी । तवानिति<sup>७</sup> । त्वं कुत्सशुष्ण-  
हम्येष्वाविथ (ऋ. वे. १. ५१. ६) इति<sup>८</sup> ॥

त्वं सत्यकर्मा इन्द्र धर्षयसि एतानमित्रान् । त्वं महान् नृहितः । त्वं  
सहसे सपत्नान् । त्वं शुष्णासुरं शत्रूणां छेदके इतरेतरसंपर्चने युद्धे यूने कुत्साय  
दीसिमते सहायभूतः हतवानसि ॥ (३)

त्वं ह त्वदिन्द्र चोदीः सखा वृत्रं यद्वज्जिन् वृषकर्मच्छ्राः ।  
यद्व शूर वृषमणः पराचैर्विदस्यूर्योनावकृतो वृथाषाद् ॥

त्वं ह । त्वं खल्वेतदचूचुदस्सखा सन् ब्रत्रस्यैव<sup>९</sup> युद्धे तस्य  
चोदनम् । यदा ब्रत्रमाष्टक<sup>१०</sup> शत्रुं वर्जिन्<sup>११</sup> वर्षणशीलकर्मच्छ्राः ।

<sup>१</sup> What is written also looks like त्वममाय. There is नर्य later and it is taken up there also. Here सत्य is omitted.

<sup>२</sup> Read त्वम्भुक्षाः .

<sup>३</sup> Nigh 3-3. Read ऋभुक्षाः इति ऋहश्चामसु पठितम् .

<sup>४</sup> Read व्रजने.

<sup>५</sup> Read पृक्ष.

<sup>६</sup> Read पृच्छिः .

<sup>७</sup> Read हतवानिति.

<sup>८</sup> Read त्वं कुत्सं शुष्णहम्येष्वाविथ.

<sup>९</sup> Read वृत्रस्यैव.

<sup>१०</sup> Read वृत्र for ब्रत्र. आष्टक unintelligible.

<sup>११</sup> Read वर्जिन्.

हिंसार्थश्चेभाति<sup>१</sup> । यदा खलु शूर वर्षणमनस्क कुत्सस्योपयितृष्टत्रून्<sup>२</sup> योनौ  
विकृत्तवानसि अनायासेनाभिभविता शत्रूणाम् । योनिर्युद्धं योनेः<sup>३</sup>  
मिश्रणार्थादिति ॥

त्वं खल्वेदचूचुदः सखा सन् सख्युः कुत्सस्य वर्तयितारं शुष्णं यदा  
वज्रिन् वर्षणशीलकर्मन् तेजोभिर्बाधकैः पूरितवानसि । यदा खलु शूर वर्षण-  
परमनस्क कुत्सस्य शत्रून् पराचीनं कुत्सावासे विकृत्तवानसि अनायासेन  
शत्रूनभिभवन् । तदा शुष्णं तत्सहायांश्च अचूचुद इति ॥ (४)

त्वं ह त्यदिन्द्रारिष्यन् दृष्ट्वास्य चिन् मर्तीनामजुष्टै ।  
व्यैस्मदा काष्टा अर्वते वर्धनेव वज्रिज्ज्वलिष्टमित्रान् ॥

त्वं ह । त्वं ह त्यदिन्द्राहिंसन् दृढमपि मर्तानां यद्यप्रीतिर्भवेत् ।  
त्वमस्माकमर्वतेऽश्वाय काष्टा दिशो विचः<sup>४</sup> विवृणुहि । घनेव वज्रीज्जघीहि<sup>५</sup>  
अभित्रातीति<sup>६</sup> ॥

त्वमेतदिन्द्राहिंसन् दृढमपि पुरुषं मनुष्याणामप्रीतौ । न हंसि मनुषहित-  
मित्यर्थः । स त्वमश्यास्माकं युद्धे प्रवेशार्थं अश्वानां दिशः । त्वमेतत् आ विवः ।  
प्रवेशयाश्वान् संप्राममध्ये इत्यर्थः । स त्वं घनेन लोहपिण्डमिवामित्रान् श्वर्थिहि  
कुरु नानादिक्कान् इति ॥ (९)

<sup>१</sup> Not clear. Perhaps to read हिंसार्थश्चेह भ्रातिः. The letter between श्च and तिः worm-eaten.

<sup>२</sup> Read कुत्सस्योपक्षपयितृष्टत्रून् शत्रून्.

<sup>३</sup> Read गौतेः.

<sup>४</sup> Read विवः.

<sup>५</sup> Read वज्रिन् श्वर्थिहि.

<sup>६</sup> Read मित्रानिति.

त्वां ह त्यदिन्द्रार्णसातौ स्वर्मील्हे नरं आजा हवन्ते ।

तवं स्वधाव इयमा संपूर्य ऊतिवर्जिवत्साध्या भूत् ॥

त्वां ह । त्वां ह त्यदिन्द्र अर्णसात॑ । अर्णेग्नन्तृभिः<sup>२</sup> भजनीये समर्मील्हे यनप्रदेन रजा<sup>३</sup> भवन्ते<sup>४</sup> साहाय्यार्थम्<sup>५</sup> । अपि वोदक-सातर्णसातिः । वृत्रेणोदकार्थं योद्धुमित्यर्थं । तव बलवान् इयमाभवतु रक्षा संसंग्रामे<sup>६</sup> या वाजेषु युद्धेष्वतसाध्या अभिगन्तव्या योद्धुभिः । अतेस्सायो<sup>७</sup> नामकरण इति ॥

त्वां खल्वेतदिन्द्र उदकस्य दातरि सर्वसा सेचके मनुष्या मेघैः सह युद्धे तदर्थं हवन्ते । तवान्नवन् इयमूतियुद्धेषु समाश्रयणीया समनुष्ये प्रदेशे अस्मद्रक्षणायाभूत् ॥ (६)

त्वं ह त्यदिन्द्र सुप्त युध्यन् पुरो वज्रिन् पुरुकुत्साय दर्दः ।

बर्हिनै यत् सुदासे वृथा वर्गद्वे राजन् वरिवः पूरवै कः ॥

त्वं ह । त्वं खल्वेतमिन्द्र सप्त युध्यन् पुरो वज्रिन् पुरुकुत्साय व्रक्षये दानितरितवानसि<sup>८</sup> । सप्तयत् पुरजर्मशारीरदीर्दित्<sup>९</sup> । किञ्च बर्हि-

<sup>१</sup> Read अर्णसातौ.

<sup>२</sup> Read अर्णैर्ग्नन्तृभिः .

<sup>३</sup> Read स्वर्मील्हे । धनप्रदे आजा. Not quite satisfactory.

<sup>४</sup> Read हवन्ते.

<sup>५</sup> Read साहाय्यार्थम्.

<sup>६</sup> One सं in the beginning unnecessary.

<sup>७</sup> Read अतेस्सायो.

<sup>८</sup> Read दानितरितवानसि.

<sup>९</sup> R.V. 1-174. 2. Read सप्तयत् पुरः शर्म शारदीर्दित् .

रिवाध्यर्युः यद्ग्रनं होसुरस्य<sup>१</sup> अनायासेनाच्छिन्नः<sup>२</sup> तद्विविः सुदासे  
पूरवेऽलं पूरयते कृतवानसि । सप्त यत् पुरजर्मशारदादृत् किञ्च बहिरिवा-  
ध्वर्युरध्वनम्<sup>३</sup> ॥

त्वमेतदिन्द्र पुरुकुत्साय ऋषये सप्त पुरः युध्यन् दारितवानसि । किं च  
सुदासे गङ्गे तदर्थं अहोरसुरस्य यद्ग्रनं बहिरिवानायासेन अच्छिन्नः तद्ग्रनं राजन्  
पूरवे पूरयते कृतवानसि ॥ (७)

त्वं त्यां न इन्द्र देव चित्रामिषुमापो न पीपयुः परिज्मन् ।  
यया शूर प्रत्युस्मभ्यं यंसि त्मनुमूर्जं न विश्वधु क्षरध्यै ॥

त्वं त्याम् । नवक आद्यः पादः । त्वं तामस्माकं देव चित्रामिष-  
मुदकानीव वर्धय परिज्मन् विस्मृतायाः<sup>४</sup> भूम्याः । यया भूर<sup>५</sup> त्वं प्रति-  
यच्छस्मभ्यं<sup>६</sup> आत्माने आत्मानम्<sup>७</sup> । उदकमिव + वैतः क + न्तमिति<sup>८</sup> ॥

त्वं तदन्नमस्माकं चित्रं । आप इव पीपयः परितो गमने । यैषा शूर  
त्वमात्मानं अस्मभ्यमन्नमिव सर्वदा कामानां क्षरणाय प्रतियच्छसि । इन्द्र तव  
यागार्थं वर्धयानं इति ॥ (८)

<sup>१</sup> Read अंहोरसुरस्य.

<sup>२</sup> Read अनायासेनाच्छिन्नः.

<sup>३</sup> The whole passage from सप्त यत् here is a repetition.

<sup>४</sup> Read विस्मृतायाः.

<sup>५</sup> Read शूर.

<sup>६</sup> Read यच्छास्मभ्यं.

<sup>७</sup> Repetition of आत्मानं unnecessary.

<sup>८</sup> After उदकमिव the end of the leaf is very much damaged. वैतः is clear; also क. Then one letter is completely lost and the line ends. The next line begins न्तमिति. Read उदकमिव सर्वतः क + न्तमिति.

अकारि त इन्द्र गौतमेभिर्ब्रह्माण्योक्ता नर्मसा हरिभ्याम् ।  
सुपेशसं वाज्ञमा भरा नः प्रातर्मक्षु धियावैसुर्जगम्यात् ॥

अकारि । अकारि ते इन्द्र गोतमै<sup>१</sup> । तदेवाह—ब्रह्मण्योक्तानि<sup>२</sup>  
हविषा च षरिभ्यां<sup>३</sup> । अक्तोन्याभिमुख्येनोक्तानि<sup>४</sup> । स्वरूपं<sup>५</sup> । अन्नमाह-  
रास्माकमिति ॥

अकारि ते इन्द्र गोतमैः । तदेवाह—ब्रह्माणि च ओक्तानि नमस्कारेण  
तव सहाश्वास्याम् । आ यद्वरी इन्द्र विव्रता—इत्यश्वयोः स्तुतिः । सुरुपमन्त्रं  
आभरास्मस्यं इति ॥ (१)

वृष्णे शर्धीय सुमखाय वेदसे नोर्धः सुवृक्तिं प्रभरा मुरुद्धयः ।  
अपो न धीरो मनसा सुहस्त्यो गिरः समजे विद्येष्वाभुवः ॥

वृष्णे । वर्षित्रे शर्धाय<sup>६</sup> संव्याय<sup>७</sup> । श्रुधिः उत्थानकर्म<sup>८</sup> । उत्तिष्ठति  
+ + +<sup>९</sup> तरेतरोपबृंहितः शर्ध शर्ध वा एषामिति<sup>१०</sup> । सुमखाय

<sup>1</sup> Read गोतमैः.

<sup>2</sup> Read ब्रह्माण्योक्तानि.

<sup>3</sup> Read हरिभ्यां.

<sup>4</sup> Read ઓજાન્યા ભિમખ્યેનો જાનિ.

<sup>5</sup> Read सर्वं.

<sup>6</sup> of partly worm eaten.

7 Read सख्याय-

<sup>8</sup> It is not certain which root is meant. शृणु is the most likely. But it has only the following meanings: शृणु शब्दकृत्सयाम्, शृणु उन्दने and शृणु प्रहसने (प्रहसने). Read उत्थानकर्म.

<sup>9</sup> The end of the line is damaged. Only an anusvāra and a after that visible in the middle.

<sup>10</sup> This looks like a quotation. Not clear.

शोभनधनाय । बहुत्रीहावपि<sup>१</sup> पूर्वपदे स्वरो मर्खे द्रष्टौ<sup>२</sup> । यद्वा मखिर्दान-  
कर्मा । शोभनो दाता सुमखः । वेधसे विधात्रे । मारुतनं<sup>३</sup> हि शर्धों  
विदधाति । उप + +<sup>४</sup> षाणि<sup>५</sup> च फलानि च तस्मै स्तुतिं प्रभर ।  
एतदेवाह । नोधस्सुवृत्तिं प्रहरा<sup>६</sup> मरुद्धय इति । तथा करोमीत्याभावो<sup>७</sup>  
न धीर इति । यथोदकान<sup>८</sup> धीरः शोभनाङ्गुलीकुस्तिंजति<sup>९</sup> एवमहं मनसा  
पू + श्व<sup>१०</sup> बहीर्गिरो मरुतां समझेरं<sup>११</sup> योजयामि । या गिरो निरवद्यतया  
गिरो निरवद्यतया<sup>१२</sup> विदथेष्वाभवन्ति ॥

वर्षित्रे मारुताय शर्धीय सुधनाय । नञ्जुभ्यामिति न दृष्टम् । अपि वा  
सुष्टु प्रयच्छते विधात्रे स्तुतिं प्रभर । तदेवाह—नोधः त्वं स्तुतिं प्रभर मरुद्धय  
इति । आत्मानमित्थमुक्तत्वा स्वयमेव तथा करोमि इति वदति—उदकानि धृष्टः  
शोभनाङ्गुलिकः कथित् यथोत्सिञ्चति एवमहमेषां यज्ञे प्रयोकुं योग्या गिरः मनसा  
समझे संक्षेषयामि रचयामि इति ॥

(१)

<sup>१</sup> व् completely worm-eaten before पि.

<sup>२</sup> Read दृष्टः.

<sup>३</sup> Read मारुतं.

<sup>४</sup> The letters are very indistinct, as the end of the line is damaged. May be वृप or पुप (perhaps part of पुष्णा).

<sup>५</sup> षाणि begins next line. णि must be for नि. Word uncertain.

<sup>६</sup> Read प्रभरा.

<sup>७</sup> Read तथा करोमीत्याह । आपो.

<sup>८</sup> Read यथोदकानि.

<sup>९</sup> Read शोभनाङ्गुलीकः कथित् सिञ्चति.

<sup>१०</sup> After पू a letter is omitted and space left blank. There is आ mark after the blank before श. Perhaps to read पूर्वश्च.

<sup>११</sup> Read only समझे. The letter र unnecessary.

<sup>१२</sup> Repetition of गिरो निरवद्यतया unnecessary.

ते जंजिरे दि॒व कृष्णासं उ॒क्षणो रुद्रस्य मर्या॑ असुरा अरेपसः ।

प्रावृकासुः शुचयुः सूर्या॑ इव सत्वानो न द्रुप्सिनो॑ घोरर्वर्पसः ॥

ते । ते प्रादुर्भवन्त्यन्तरिक्षात् दर्शनीयाः सोक्तारो॑ रुद्रस्य मर्या॑ः पुत्राः । मर्यशब्दो मर्यवचनः । इह तु पुत्रेषु पर्यवस्थति । असुरा अरेपसः शुद्धाः शोधका दीप्ताः सूर्या॑ इव सत्वान इव च रुद्रस्य भूतानीव द्रप्सैरुकविन्दुभिर्युक्ता॑ घोररूपाः ॥

ते प्रादुरभवन् द्युलोकात् दर्शनीयाः सेक्तारो रुद्रपुत्रा बलिनः अपापाः शोधकाः निर्मलाः सूर्या॑ इव भूतानीव विपुलभिर्युक्ता॑ घोररूपाः । सिंहादयः सत्वान इति ॥ (२)

युवानो रुद्रा॑ अजरा॑ अभोग्यनो॑ वृक्षुरधिंगावुः पर्वता॑ इव ।

दृक्ष्वा॑ चिद्विश्वा॑ भुवनानि॑ पार्थिवा॑ प्र च्यावयन्ति॑ दिव्यानि॑ मुज्जना॑ ॥

युवानः । युवानो रुद्रा॑ रुद्रपुत्रा॑ अजरा॑ अभोग्यनः॑ येन देवा॑ भुज्जन्ति॑ तेषां॑ हन्तारम्॑ । ववक्षुः॑ वभवन्ति॑ अधृतगमना॑ः पर्वता॑ इव दृढान्यपि॑ व्याप्तानि॑ भुवनानि॑ भूतानि॑ पार्थिवानि॑ पच्यावयन्ति॑ दिव्यानि॑ बलेन ॥

<sup>१</sup> Read सेक्तारो.

<sup>२</sup> Read द्रप्सैरुकविन्दुभिर्युक्ता॑.

<sup>३</sup> Read अभोग्यनः॑.

<sup>४</sup> Read हन्तारः॑.

<sup>५</sup> Read वहन्ति॑.

<sup>६</sup> Read प्रच्यावयन्ति॑.

राजा—विज्ञानशर्मैवात्र निर्वोद्धा । यतः—

ऋषिरेव विजानाति द्रव्यसंयोगजं गुणम् ।

विज्ञानशर्मणः कोऽन्यः सर्वज्ञाननिधिस्त्वृषिः ॥ २२ ॥

किञ्च—

महेशते जस्सम्भूतो रसः कारुणिकाग्रणीः ।

यः स्वानिष्टमुरीकृत्य परपीडां व्यपोहति ॥ २३ ॥

निर्वोद्धति—कार्यसाधनप्रवीणः । ऋषिः-ओषधीनां गुणाभिज्ञो योगीश्वर एव । द्रव्याणां-औषधोपयोगिपदार्थानाम्, संयोगजं-परस्परायोजनसंभवम् । गुणं-रस-गन्धकादीनां परस्परसंयोगतः प्रादुर्भवन्तं विविधं विसद्दशं गुणविशेषमिति यावत् । विजानाति । विज्ञानशर्मणः-मन्त्रिवर्यात् । अन्यो ऋषिः कः । न कोऽपीति भावः । तु शब्दोऽवधारणे । स तु सर्वज्ञाननिधिः खलु । अतो रस-गन्धकादीनां शोधने मारणे संयोजने प्रयोगेषु च विविधेषु विशिष्य प्रवीणो विज्ञानशर्मा ； तस्मिन् विद्यमाने को नश्चिन्तावकाश इति भावः । गतेज्ञानार्थत्वात् अत्र ऋषिशब्दः सर्वज्ञत्वप्रबोधकः । “गत्यर्थद्विषते धर्तीतो नर्मनिर्णय-कारणम् । यस्मादेव स्वयं भूतस्तस्माच्च ऋषिता मता” इति मत्स्यपुराणीया (अध्याय १२०) निरुक्तिः ॥ २२ ॥

महेशति । महेशते जस्सम्भूतः-शिवतेजोभूतात् ससमधातोस्तदीयात् जातः । रसः पारदः । महारोगापोहरूपप्रभावद्योतकमिदं विशेषणम् । “शिवाङ्गात् प्रच्युतं रेतः पतितं धरणीतले । तदेहसारजातत्वाच्छुङ्गमच्छमभूच्च तत्” इति रसेन्द्रसारसङ्ग्रहे । “चकास्ति तत्र जगतामादिदेवो महेश्वरः । रसात्मना जगत्त्रातुं जातो यस्मान्महरसः” इति रसरङ्गसमुच्चये च । कारुणिकानाम् अग्रणीः । सत्यप्यचेतनत्वे रसस्य, महेश्वरते जस्सम्भवमहिम्ना करुणाविशिष्टत्वं

तदुक्तम्—

“ मूर्छित्वा हरति रुजं बन्धनमनुभूय मुक्तिदो भवति ।  
अमरीकरोति हि मृतः कोऽन्यः करुणाकरः सुतात् ” ॥ २४ ॥

तस्य प्रसज्यत इत्याशयः । कारुणिकाप्रेसरत्वं कथमवगम्यत इत्युपपादयत्युत्त-  
रार्थेन । यः-रसः । स्वानिष्टं मर्दन-दाहन-मारणादि रूपं स्वकीय दुःखम् । उरी-  
कृत्य-अङ्गीकृत्य । परपीडां-इतरेषां रुणानां व्याधिरूपां दुरवस्थाम् । व्यपोहति-  
निवारयति । परपीडापनोदनार्थमेव स्वानिष्टमेष स्वयमङ्गीकरोतीति भावः । इम-  
माशयमेवानन्तरिकेन क्षोकद्वयेन प्रन्थान्तरादुद्भूतेन विशदयति ॥ २३ ॥

तदुक्तमिति । तत्-तस्मादेव, उक्तं-वाग्भटादिभिः वक्ष्यमाणरीत्या कथितम् ।

मूर्छित्वेति । आवश्यकानाम् ओषधिवर्गाणां संयोजनेन रसं शृदित्वा, तत्र  
मिश्रीभूतनाग-वङ्गादिजनितदोषाणां परिहरणपूर्वकं नष्टपिष्ठाभिवं मूर्तिबन्धनं यत्  
तादृशं संस्करणं रसस्य मूर्छनमित्युच्यते । अथवा ओषधीभिः कामिक्ष्वन संयोजि-  
ताभिर्मर्दनेन रसनिष्ठानां मल-वह्नि-विषाख्यानां दोषाणां यः परिहारकमः तस्यापि  
मूर्छनमिति नाम । “ मर्दनादिष्टमैषज्यैर्नष्टपिष्ठवकारकम् । तन्मूर्छनं हि वङ्गाहि-  
मलदोषविनाशनम् ” इति ; “ गृहकन्या मलं हृन्यात् त्रिफला वह्निनाशिनी ।  
चित्रमूलं विषं हन्ति तस्मादेभिः प्रयत्नतः । मिश्रितं सूतकं द्रव्यैः सप्तवाराणि  
मूर्छयेत् । इत्थं संमूर्छितः सूतो दोषशून्यः प्रजायते ” इति च तयो रसरक्त-  
समुच्चये ऋणे एकादशे चाध्याये लक्षणे निरूपिते । अव्यभिचरितव्याधि-  
निषूदनोपयोगिसंस्करणं च मूर्छनमिति केचिद्वदन्ति । तत्प्रकारश्च—“ गन्धकेन  
रसं प्राङ्गः सुदृढं मर्दयेद्विषक् । कज्जलाभो यदा सूतो विहाय घनचापलम् ।  
दृश्यतेऽसौ तदा इयो मूर्छितो रसकोविदैः । असौ रोगचयं हृन्यादनुपानस्य  
योगतः ” इति रसेन्द्रसारसङ्ग्रहे । एतादृशीं मूर्छनां प्राप्य । रस इति शेषः ।  
रुजं-व्याधिम् । हरति । स्वयं मूर्छीरूपं व्याधिसङ्कटमविगत्यापि परेषां रोगपरि-

“ सुरगुरुगोद्विजहिंसापापकलापोद्वत्वं किलासाध्यम् ।  
श्वित्रं महदपि शमयति कोऽन्यस्तस्मात् पवित्रतरः ॥ २९ ॥ ”  
इति ।

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हारकरणेच्छुरिति विशेषार्थः । बन्धनं-स्वाभाविकद्वत्वे सति वहिनानुच्छिष्य-  
मानत्वं मूर्तिबद्धत्वं स्वेदनादिपञ्चविंशतिसङ्ख्याकं संस्कारविशेषम् । तेषां च  
बन्धनलक्षणानां विवरणं रसरत्नसमुच्चये एकादशोऽध्याये द्रष्टव्यम् । तादृशं  
बन्धनम् अनुभूय-प्राप्य । मुक्तिदः-रोगमोक्षणकरः । भवति । स्वयं बन्धनरूपां  
दुरवस्थामनुभूयापि परेषां बन्धनात् विमोचनं विदधातीति विशेषश्च द्योत्यते ।  
मृतः-भस्मीभूतः सन् । अमरीकरोति-स्वस्योपयोक्तारं पुरुषं मरणभयरहितमातनो-  
तीर्थः । स्वयं मरणमधिगत्य परान् मरणात् निवारयतीति च विशेषार्थः ।  
किञ्च—रसस्तावत् स्वयं मूर्छां संप्राप्य परेषां रुजानिवारणं करोति । तथा स्वयं  
बन्धनं-संसृतिबन्धादिकम् अनुभूय इतरेषां मोक्षफलदायकं भवति । तथैव स्वयं  
मृतिमपि स्वीकृत्य परेषाम् अमरत्वं देवत्वं च वितरतीति च तृतीयोऽप्यर्थो  
व्यज्यते । अत एव सूतात्-पारदात् । अन्यः को वा । करुणाकरः-दयालुर्भव-  
तीति तन्महिमातिशयो ग्रन्थान्तरादाहृतेन श्लोकेनानेन विवृतः ॥ २४ ॥

सुरगुर्विति । अयमपि श्लोको रसरत्नसमुच्चयादुद्धृतः । सुराणां हिंसा  
नाम देवानां दूषणम् । गुरुणां हिंसा । द्विजानां हिंसा ब्रह्मद्वेषः ब्रह्महत्यादिकं  
वा । गवां हिंसा । एतादृशानां पापानां कलापेन समूहेन, उद्भवः-उत्पत्तिः यस्य  
तत् । अतएवासाध्यं-महापापकर्मोद्भूतत्वेन असाध्यम् । किलासाख्यमिति पाठश्च  
साधुः । तादृशं महत्-महारोगेष्वन्यतमम् । श्वित्रं नाम दारुणाख्यं किलासरोग-  
मपि । रस इति शेषः । शमयति । अतः । तस्मात्-रसात् । अन्यः कः-  
पदार्थः । पवित्रतरः । न कोऽपि किल । इति वैद्याचार्यैः प्राक्तनैरपि रसस्या-  
साधारणः प्रभावः प्रतिपादितोऽस्तीति भावः । अत एव

गन्धकस्यापि माहात्म्यमुक्तम्—

“ये गुणः पारदे प्रोक्तास्ते गुणाः सन्ति गन्धके ।”

“शुद्धो गन्धो हरेद्वागान् कुष्ठमुत्युजरादिकान् ।

अग्निकारी महाज्ञणो वीर्यवृद्धिं करोति च ॥ २६ ॥” इति ।

“वचांस्यतथ्यानि कृतन्नभावो निन्दा सुराणां गुरुर्धर्षणं च ।

पापक्रिया पूर्वकृतं च कर्म हेतुः किलासस्य विरोधि चान्नम् ॥”

इति किलासाख्यस्य श्वितस्य पापकर्मफलत्वं चरकेणापि तथैव स्पष्टमिहितम् । तादृशमहाव्याधिनाशकस्य महतो रसस्य शिवप्रसादात् विज्ञानशर्मणो बुद्धिमहिमा च साधितत्वात् यक्षमादिविरोधिवर्गो निश्चेष्टतो निरस्तप्राय इति फलितोऽर्थः ॥ २९ ॥

रसगन्धकयोः संयोगेनैव बहूनि सिद्धौषधानि निर्मीयन्ते । किञ्च शिव-तेजोभूतस्य रसस्येव पार्वतीतेजोभूतस्य गन्धकस्यापि रोगसमूहनिष्ठूदने निरतिशया शक्तिरस्तीति रसशास्त्रविदो वदन्ति । अतो रसस्यानन्तरं गन्धकस्य प्रभावः प्रतिपाद्यते गन्धकस्यापीति । गन्धकस्य माहात्म्यमिपि रसरत्नसमुच्चयादिषु रस-ग्रन्थेषु प्रमाणप्रन्थेषु प्रतिपादितमिति तान्येव वचनानि अत्रोद्धरति ।

ये गुणा इति । पारदे-रसे । ये गुणाः-कुष्ठादिव्याधिसमूहनाशकरूपाः सन्तीति प्रोक्ताः । ते गुणाः गन्धकेऽपि सन्ति । इति शिववीर्यस्य रसस्य, गौरीवीर्यस्य गन्धकस्य च शक्तिविशेषान् सम्यगवधार्य देवैस्तयोः प्रभावः सक्षाद्धं प्रकटित इति वाग्भटेनोक्तं रसरत्नसमुच्चये । यथा—“रसस्य बन्धनार्थाय जारणाय भवत्वयम् । ये गुणाः पारदे प्रोक्तास्ते चैवात्र भवन्ति हि । इति देवगणैः प्रीतैः पुरा प्रोक्तं सुरेश्वरि” इति । तस्यौषधगुणांश्च वाग्भटस्यैव वचनेनाह शुद्धो गन्ध इति । गन्धकस्य कुष्ठहरत्वं जाठराग्निवर्धकत्वं

किञ्च प्रतिदिनं निषेद्यमाणैरेतैः प्रियरतीनाम् अनभिमतां पुंसां  
जरामुपरुद्य तासामभिमते यौवने तेषां स्थापनं क्रियते ।

देवी—(सलजं सद्विक्षेपं च) संपत्तो एसो विणाणणामहेऽनो अमच्चो ।  
ता णम्मालावस्स ण एसो अवसरो । [संप्राप्त एष विज्ञाननामधेयोऽमात्यः । तत्त्वम-  
लापस्य नैष अवसरः ।]

राजा—(विलोक्य) अये, मन्त्रिबृहस्पतिः संप्राप्तः । (सानुशयम्)

वीर्यवर्धक्त्वं चेत्येवमादयो गुणा निघण्टुष्टु प्रसिद्धाः । मृत्युजराहरत्वं त्वस्यातीव  
रसायनगुणविशिष्टत्वात् सम्पद्यत इति मन्तव्यम् । अस्य च धन्वन्तरिनिघण्टौ  
गुणा एवमभिहिताः—

“ गन्धाश्मातिरसायनः सुमधुरः पाके कटूष्णान्वितः  
कण्ठूकुष्ठिविसंपदोषशमनो दीपानलः पाचनः ।  
आमोन्मोचनशोषणो विषहरः सूतेन्द्रवीर्यप्रदो  
गौरीपुष्पभवस्तथा कृमिहरः सत्त्वात्मकः सूतजित् ॥ ” इति ।

इति-एवंरीत्या । रस-गन्धकयोः माहात्म्यस्य बहुप्रमाणसिद्धत्वात्, तयोः प्रयो-  
गविषये निपुणस्य सचिवस्य च सद्वावात् स्वकीयं रिपुनिषूदनकर्मणि विद्यमानं  
विस्म्भातिशयमाविरकरोद्राजा ॥ २६ ॥

किञ्चेति । प्रतिदिनम् । एतैः-रस-गन्धकसंयोगनिर्मितैरौषधैः । निषेद्यमाणैः-उपयुज्यमानैः । प्रिया रतिः संभोगः योसां तासाम् । युवतीनाम् ।  
अनभिमतां-तरुणीजनानभिनन्दिताम् । पुंसां जरां-स्वदयितानां स्थविरावस्थाम् ।  
(अनभिमतानां पुंसां जरामिति पाठो न साधीयान् ।) उपरुद्य-निवार्य । तेषां-  
तत्तरुणीपतीनाम् । यौवने स्थापनं क्रियते-प्रल्यहं निषेवितैः वाजीकरणगुणयुक्तै  
रसोषधैः पुनस्तारुण्यं पुंसां समुत्पाद्यत इर्यर्थः । सूतेन्द्र-मदनसुन्दर-कुसुमायु-

कर्तव्यो विधिरित्थमित्थमिति मामुक्त्वा जिगीषुद्विषं  
 स्वस्यैवोपरि राज्यतन्त्रमस्तिलं द्रष्टव्यमासन्य च ।  
 अद्येदं क्रियते करिष्यते इदं पश्चादकारि त्विदं  
 प्रागेवेति दुरन्तया कृशतनुं पश्याम्यमुं चिन्तया ॥ २७ ॥

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धादयो रस-गन्धकसंयोगसमुत्पादिता योगा: पुंसां त्रीणामपि वृष्यास्तारुण्याभिवर्धकाश्च भवन्तीति रसरत्समुद्दयादिषु वाजीकरणाध्यायादीनां पठनेनावगम्येत । सदृष्टिक्षेपमिति । शृङ्गारालापस्य स्वप्रियतमेन विस्तब्धमारब्धस्य यः कोऽपि श्रोता सविधे समागच्छतीति संभ्रान्तचित्तया सहसा यदवलोकनमन्यतः स एष दृष्टिक्षेपः । दृष्टिक्षेपेण सहितं यथा तथा सदृष्टिक्षेपम् । नर्मालापस्य-केलिप्रयुक्तसल्लापस्य ॥

कर्तव्य इति । सानुशायमिति पूर्वोक्तस्याशयस्य कारणं विवृणोति पद्येनानेन । द्विषं-शत्रुम् । जिगीषुः-जेतुमभिलषन् । विधिः-रससाधनार्थमीश्वराराधन-निष्ठाक्रमः । इत्थमित्थमिति भगवद्व्यानादिनिमित्तं विविधानां योगासनादीनाम् अन्येषां च पूजाक्रमाणां विवरणविषयकम् आग्रेडनम् । कर्तव्यः-अनुष्ठेयः । इति माम् उक्त्वा-महामुपायान् उपदिश्य । द्रष्टव्यं-पर्यवेक्षणीयम् ; निर्वहणीयमिति यावत् । अखिलं राज्यतन्त्रं-निश्चेषमपि राज्यकृत्यम् । स्वस्यैवोपरि आसन्य-स्वात्मन्येव स्वयं समारोप्य च । असुं-अप्रतः समायान्तं मन्त्रिणम् । अद्य-वर्तमाने काले । इदं-कार्यजातम् । क्रियते-निर्वर्त्तते । इदं-अन्यत् कार्यजातम् । पश्चात् करिष्यते । इदं-कार्यान्तरमपरं तु । प्रागेव चाकारि । इति दुरन्तया-निरवधिकया अविच्छिन्नप्रसूतया वा । चिन्तया-मनोव्यापारेण । कृशतनुं-क्षीणशरीरम् । पश्यामि । अतिरुर्भरया राज्यभारनिर्वहणचिन्तया सन्ततमाक्रान्तचित्तत्वात् क्षीणदेहः संजातोऽयमित्यवलोक्य राज्ञः समभवदनुशयस्तस्मिन्निति भावः ॥२७॥

एतदद्वज्जयैव निर्विचारमानसेन मया कृतं परमेश्वराराधनम् ।

मन्त्री—(उपस्थित्य) स्वस्ति सफलमनोरथाभ्यां स्वामिभ्याम् ।

राजा—ननु भवत्साहाय्यमेवात्र हेतुः ।

देवी—एवमप्पमत्तेण चित्तवावरेण सहायत्तणं कुणन्तो दीहाऊ होइ ।

[एवमप्रमत्तेन चित्तव्यापारेण सहायत्वं कुर्वन् दीर्घायुर्भव ।]

राजा—अत्र निषीदतु भवान् ।

मन्त्री—(उपविश्य) निर्विघ्नमेव कार्यसिद्धिर्जातिंति मनोरथानामुपरि वर्तमहे ।

राजा—तदेव वक्तुकामोऽस्मि ।

मन्त्री—अवहितोऽस्मि ।

राजा—त्वदुक्तमार्गेण प्रथमं पद्मासनं बद्धा तथैवोपविष्टोऽहम् ।

एतदिति । एतदनुज्ञया-अस्य मन्त्रिणो नियोगेनैव । निर्विचारमानसेन-राज्यतन्त्रविषयकव्याकुलरहितचित्तेन । परमेश्वराराधन-परमशिवोपासनम् । (पर-मेश्वराराधनम् इति स्थाने भगवदाराधनम् इति पाठान्तरम् ।) स्वस्तीति । स्वामिनी च स्वामी च स्वामिनौ इति एकशेषः ; ताभ्याम् । नन्विति । अत्र-सफलमनोरथत्वविषये । एवमिति । एवं-यथापुरमेव । चित्तव्यापारेण-राज्य-निर्वहणकार्यचिन्तनेन । सहायत्वं-राज्ञः साहाय्यम् । तदेवेति । तदेव-कार्यसिद्धिः कथं जातेति तद्विवरणमेवेति यावत् । अवहितोऽस्मि-राजभाषितं श्रोतुं जागरू-कोऽस्मि । त्वदुक्तमार्गेण-त्वदभिहितोपायानुरोधेन । पद्मासनं-योगा-सनविशेषः । योगशास्त्रेषु चास्यासनस्य लक्षणमेवमुक्तम् ; बहुरोगहरत्वमप्य-स्याभिधीयते । यथा—

“ वामोरूपरि दक्षिणं नियमतः संस्थाप्य वामं तथा

दक्षोरूपरि पश्चिमेन विधिना धृत्या कराभ्यां धृतम् ।

अङ्गुष्ठं हृदये निधाय चित्तुकं नासाग्रमालोकयेत्

एतद्वयाधिसमूहनाशनकरं पद्मासनं प्रोच्यते ॥ ” इति ।

शुद्धान्तःकरणेन सन्ततपरिध्यातार्ककोटिप्रभ-  
 प्रालेयद्युतिकोटिशीतलशिवारूढाङ्गज्ञाधरः ।  
 सानन्दाश्रुकणो दृशोः सपुलको गात्रेषु सप्रश्रय-  
 स्तुत्युक्तिर्क्वदने कृताङ्गलिपुटो मूर्धन्यभूवं चिरम् ॥ २८ ॥

तथैवोपविष्टः-निबद्धपद्मासन एव निबिष्टः । अभवमिति शोषः ।

योगासनोपवेशानन्तरं किमासीदिति विवृणोति शुद्धान्तःकरणेनेति । अहमिति पूर्ववाक्यादन्वेतव्यम् । शुद्धान्तःकरणेन सात्त्विकगुणसम्भृतत्वात् भगव-द्वयानैकनिरतेन अतएव परिशुद्धेन निजेन मनसा । अर्ककोटिप्रभः-कोटिसूर्यप्रभावान् तथा प्रालेयद्युतयः-चन्द्रमसः, तेषां कोटिरिव शीतलः । सत्यपि कोटिसूर्यसमप्रभत्वे वीतसन्तपनशीलः कोटिसङ्ग्याकचन्द्रमसां संयोगजन्यं सुबहुलं शीतलमेव स्व-स्वरूपेणाविभावयतीति भावः । तथा शिवया-पार्वत्या आरूढः अङ्गः यस्य स शिवारूढाङ्गः । अर्ककोटिप्रभश्वासौ प्रालेयद्युतिकोटिशीतलश्वेति विशेषणोभयपद्कर्मधारयः; स चासौ शिवारूढाङ्गश्वेति पुनस्तद्वदेव समासः । स चासौ गङ्गा-धरश्च । सन्ततं-तैलधारावदविच्छिन्नं यथा तथा, परिध्यातः-निदिध्यासनेन लक्ष्यीकृतः, गङ्गाधरः-परमेश्वरः येन सः । कान्त्या कोटिसूर्यसमं शैत्येन कोटिचन्द्रसदृशं पार्वत्यधिष्ठिताङ्गं शिरसि गङ्गां धारयन्तं च शिवं तदेकनिरतेन शुद्धेन मनसा सश्रद्धं ध्यायन्नासमिति यावत् । एवं भूतोऽहं चिरम् । दृशोः-नेत्रयोः । सानन्दाश्रुकणः- आनन्दबाषपविन्दुसहितः । गात्रेषु सपुलकः-रोमाङ्गैः संवलितः । वदने-आस्ये । सप्रश्रया-विनयसंभृता, स्तुत्युक्तिः-प्रशंसाप्रवणवाक् यस्य सः । मूर्धनि । कृताङ्गलिपुटश्च । अभूवम् । निर्विकल्पसमाधिना निटिलेक्षणस्य निभृतावलोकनानुभूतिरेवं वर्णिता ॥ २८ ॥

VIŚNU SMRTI  
WITH THE COMMENTARY  
KESAVA VAIJAYANTI OF NANDA PĀNDITA

CRITICALLY EDITED  
BY  
K. V. RANGASWAMI AIYANGAR  
AND  
A. N. KRISHNA AIYANGAR

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## PRELIMINARY NOTE

THE *Viṣṇu-smṛti* or *Vaiṣṇava-dharmaśāstra* or the *Viṣṇu-dharmaśūtra* has been recognized as one of the most important works of its class. It is chiefly in the form of aphorisms (*sūtra*). It contains one hundred chapters, but owing to its adoption of the *sūtra* form for a great part of it, it does not appear as extensive in print as other *smṛtis*. The chapters vary very much in size, some containing only one verse and a *sūtra*. The verses generally appear at the end of the chapters, a feature that may be noticed in other *Dharmaśūtras*, and particularly in that bearing the name of *Vasiṣṭha*, to which in form *Viṣṇusmṛti* offers some resemblance. In some chapters the number of verses is considerable, a feature also noticeable in *Vasiṣṭha-smṛti*. The high authority attached to *Viṣṇusmṛti* is shown by the extensive use of it by *nibandhakāras* from *Lakṣmīdhara* downwards.<sup>1</sup> It was known to *Viṣvarūpa* and *Medhātithi*

<sup>1</sup> The *Mitākṣarā* mentions *Viṣṇu* about thirty times. *Smṛticandrikā* quotes *Viṣṇusmṛti* 225 times. *Vyavāhāranirṇaya* of *Varadarāja*, which is at least coeval with *Smṛticandrikā* cites it over 46 times, but the scope for more extensive quotation is small

(first quarter of the ninth century A. D.).<sup>1</sup> Aparārka uses it freely, sometimes quoting entire chapters.<sup>2</sup> The early scholiast Bhāruci, who is probably identical with the Vedāntic writer of the name referred to by Rāmānuja,<sup>3</sup> apparently wrote a commentary on *Viṣṇusmṛti*, which has now gone out of view, judging from the numerous explanations of *sūtras* of *Viṣṇusmṛti* quoted as Bhāruci's in Pratāparudradeva's *Sarasvativilāsa*.<sup>4</sup> Bhāruci is probably as old as Visvarūpa.<sup>5</sup> It has been suggested, with an approach to probability that Bhāruci, being a Visiṣṭādvaitin in philosophy, was naturally attracted to the *smṛti* which bore the name of Viṣṇu, and commented on it.<sup>6</sup>

Its special feature as compared with other *smṛtis* is *Viṣṇusmṛti*'s claim that it emanated from Viṣṇu, the Supreme Being, whereas other *smṛtis* claim only human authorship, even though the authors are raised above ordinary mortals by their spiritual eminence. If the

in a book dealing only with civil law, which occupies only in 15 chapters out of 100 in *Viṣṇusmṛti*.

<sup>1</sup> Visvarūpa's *Bālakridā* on Yājñavalkya, III, 66—“स्मृत्यन्त-रेत्वपि विष्णवादिभ्यो” and *Manubhāṣya*, III, 248.

<sup>2</sup> e.g., Viṣṇu, ch. 68 and Yājñ., I, 106; Viṣṇu, ch. 70 and Yājñ., I, 114; Viṣṇu, ch. 90 and Yājñ., I, 208.

<sup>3</sup> *Vedārtha-saṁgraha*, (Pandit reprint, 1924, p. 154). S'rini-vāsa in *Yatīndra-mata-dīpikā* (ed. Ānandāśrama, p. 2) in a list of ancient Visiṣṭādvaita teachers places Bhāruci before Nāthamuni, the grandfather of Yāmunācārya (c. 1000 A. D.) the *guru* of Rāmānuja.

<sup>4</sup> See ed. Mysore, 1927, pp. 50, 51, 150, 160, 161, 164, 165, 166, etc.

<sup>5</sup> Kane, *History of Dharmasāstra*, I (1930), p. 265.

<sup>6</sup> *ibid.*, p. 266.

*smṛti*s bearing the names of Vasiṣṭha, Manu, Yājñiavalkya, Bṛhmaṇi and Nārada profess that their authors are divine sages, who were God-inspired, *Viṣṇusmṛti* claims to present the very words of God himself. When the Earth (*Bhū-devī*) was lifted from the surging ocean by Viṣṇu in His form as Yajñiā-Varāha, she went to the sage Kāsyapa and enquired how she could sustain herself after the creation, on which Viṣṇu had been engaged after lifting her above the waters. Kāsyapa referred her to Viṣṇu reposing on the Ocean. She approached Viṣṇu and asked how, being restored through His compassion to all living beings to her ancient seat, she was to maintain herself upon it. The Supreme Being gave the following answer: "Those who practise the duties ordained to each *varṇa* and *āśrama*, and who act up strictly to *Dharma* will sustain thee, O Earth. To them therefore is thy care committed." The goddess asked for an enunciation of *varṇāśrama-dharma* (I., 47) and *apad-dharma* (I., 62), and Viṣṇu then proceeded to state them concisely (I., 65) in the chapters that follow. (ch. 2 to 97). When the revelation was finished, the goddess hymned His praise in ninety-six names appropriate to the definition of His attributes. (ch. 98).<sup>1</sup> The Earth then questions Viṣṇu's Consort Lakṣmi as to where She resides, *i.e.* Her divine power is to be found, and Lakṣmī answers (ch. 99). The concluding chapter (ch. 100) gives Viṣṇu's

<sup>1</sup> Nandapaṇḍita points out that the ninety-six epithets given to Viṣṇu in chapter 98 equal in number the 96 chapters which cover the *Dharmasāstra* portion of *Viṣṇusmṛti*.

indication of the fruit of studying the smṛti, and following its injunctions.

A feature of the available recension of *Viśnusmṛti* is that it does not contain many citations supposed to be made from it by *nibandhas*. Their authors apparently had texts different from that which has come down to our days.<sup>1</sup> Sometimes, verses in the present text of the *smṛti* are cited as *sūtras*.<sup>2</sup> In editing a work, whose authentic text has apparently not come down to us, an added responsibility rests on editors, which requires for its discharge a scrutiny of all such variations, omissions and additional passages, to discover how far they may be considered parts of the original text.

A third feature of *Viśnusmṛti*, which is not however unique, is found on indications in its text that suggest revision and interpolation. A fourth, which is also not peculiar to it, is the presence of a large number of verses, which occur in other *smṛtis* also.<sup>3</sup> Further, many of its *sūtras* appear only to express in prose what is stated in verse in *Manusmṛti*.

In form, it presents features which are antique side by side with others that seem less ancient. In its aphoristic content, it often exhibits matter that can be

<sup>1</sup> Kane, *op. cit.*, p. 67.

<sup>2</sup> Compare—Viśnu 2. 3 and Manu, 2. 16; V. 3. 4 and 6 and M. 7, 69-70; V. 3. 7-10 and M. 7. 115; V. 3. 11-15 and M. 7; 116-117; V. 4. 1-13 and M. 8. 132-137; V. 5, 4-7 and M. 9, 237; V. 20, 1-21 and M. I, 67-73; V. 51, 7-10 and M. 4, 209-212; V. 17, 48-52 and M. 4, 80 (Kane, *op. cit.*, p. 63). See Jolly's trn. pp. XXII-XXIV.

<sup>3</sup> Kane, *op. cit.*, pp. 63-65.

correctly grasped only by one who has access to its traditional interpretation. It is this which compelled Dr. J. Jolly to follow closely the commentary of Nanda-pandita in his translation of the *smṛti*.<sup>1</sup>

The 'sectarian' bias of the *Viṣṇusmṛti* is usually accounted for by the hypothesis that an older work was subjected to a thorough revision by an editor, who was a devotee of Viṣṇu, and he, in the process of revision, supplied the exordium and the conclusion, which attribute a divine authorship to the work, and otherwise modified it to suit its altered outlook and tenor.<sup>2</sup> It is also held to reflect the comparatively late date of its adaptation. But, even this change in its outlook, must be fairly old, if Bhāruci, who commented on it, is identical with the Vedāntic writer, who is one of Rāmānuja's authorities. Since the revision can have taken place only *before* the 9th century, it is possible to explain from its special feature both the large drafts made on it by some commentators and digests and its neglect by others. It can not be argued that the *smṛti* must have been recent in the days of Viśvarūpa and Medhātithi, on the ground of the scanty use they made of it, when a writer as old if not older, had chosen it as important enough to justify his writing a *bhaṣya* for it.<sup>3</sup> Comparisons between *Viṣṇusmṛti* with other law-books,

<sup>1</sup> Jolly, *op. cit.*, p. XXXV. Jolly demurs to the Hindu theory of the identity between the teachings of all *Smṛtis*, which Nanda-pandita accepts.

<sup>2</sup> Kane, *op. cit.*, p. 69; Jolly's Trn. pp. XXXI-XXXII.

<sup>3</sup> See Kane's line of argument, *op. cit.*, p. 65.

which show a less pronounced bias to the adoration of one member of the Trinity to the exclusion of the other two, to demonstrate the greater antiquity of the latter, are both inconclusive and pointless, if it is remembered that religious bias both repels and attracts.

The determination of age from topical content, on the basis of certain hypotheses, which themselves have now to be re-tested, often leads one into a bog from which there is little chance of extrication to any one who is not skilled in walking through dangerous mire. But much labour has been expended in pursuing the date of *Viśnusmṛti* with the clues furnished by such a method.<sup>1</sup>

A *smṛti* which is found to show close affinity, even to the extent of verbal identity, with the ancient Kāthaka school of the *Yajurveda*, and on the other hand reflects a geographical vision not reconcilable with the above early filiation,<sup>2</sup> must present puzzling problems to one who essays a critical approach to it. *Viśnusmṛti* has this quality. It simply bristles with problems which challenge scrutiny and solution. But they can not be dealt with in a preliminary note, whose purpose is merely to indicate the importance of a book which it introduces. They must await the completion of the work, when they may find their place in an

<sup>1</sup> See Jolly, *op. cit.*, pp. XX-XXIV, and pp. XXIX-XXXII, and Kane, pp. 67-68.

<sup>2</sup> On identity or similarity to *Kāthaka-grhya sūtra*, see Jolly, *op. cit.*, pp. X-XVI and XXV-XXVII; Bühler (West and Bühler's *Digest of Hindu Law*, 3rd edn., p. 35); and Kane, p. 60.

introduction adequate to their importance and complexity.

In spite of the large use made of it by writers on *Dharmastāstra*, down to be threshold of our own times, *Viṣṇusmṛti* has not till now come out in print more than four times. The first edition of it to be printed was by Bhavānis'ankara, who published an edition in Bengali characters, that was utilized by Jīvānanda Vidyāsāgara for a reprint (1876), which again was followed by Manmathānāth Dutt (1909). Dr. J. Jolly published his translation (1880) a year before the appearance of the text under his editorship in *Bibliotheca Indica* (1881). In both, he adopted the text standardized by its seventeenth century commentator, Nandapāṇḍita. Brief extracts from the commentary appeared in the edition of 1881, which has long been out of print, and their contents have appeared in English as footnotes to Jolly's translation (1880). A fourth reprint of the *Smṛti* is to be found in *Aṣṭavimsati-Smṛtayah*, published in Sāka 1805 (1883 A.D.) by Mahādeva Sāstri and Hariprasāda.

Mahāmahopādhyāya P. V. Kāne would place the 'older' portion of *Viṣṇusmṛti* between 300 and 100 B.C., while the Vaiṣṇavite adaptation of it would, in his view, be atleast some centuries after the 3rd Century A.D. Taking these findings as working hypotheses, 20 to 15 centuries at least divide the *smṛti* from its seventeenth century commentator. Nandapāṇḍita, to whom we owe this commentary, *finished* it at Kāśī in Vikrama *Samvat* 1679, when the Sun was in Scorpio and the

Moon in Taurus (*i.e.* November 1623 A.D.).<sup>1</sup> He was a tirelesss writer, erudite and fluent, and possibly hard up, in spite of his descent from the famous family, to which the position of adjudicatorship in disputes on matters of religious practice (*Dharmādhikari*) had been entrusted at Kāśī.<sup>2</sup> He accepted the patronage of affluent persons, who wished to be remembered as helping in the dissemination of sāstraic knowledge, and who, in return for their munificence to scholars, were commemorated by them in works undertaken under such stimulation.<sup>3</sup> Nandapāṇḍita's ready pen was available for such tasks. Of the thirteen or more works, which are credited to him,<sup>4</sup> the *Sraddha-kalpalatā* was commissioned by a chief of Sādhāraṇa (modern Saharanpur ?) named Paramanānda of the Sahagila family. Another, the *Smṛtisindhu* was composed on the command of a

<sup>1</sup> See the following verse at the end of *Kesava Vaijayanī* :

वर्षे विक्रमभास्करस्य गणिते नन्दाद्रिष्ट्वभूमिभिः  
पूर्णे कार्तिकमासि वृश्चिकगते भानौ वृषस्ये विधौ ।  
काश्यां केशवनायकस्य नृपतेराज्ञामवाप्य स्मृतेः  
विष्णोद्यर्जुतिमाचकार विमलां श्रीनन्दशर्मा सुधीः ॥

<sup>2</sup> For the history of the *Dharmādhikāri* family at Benares, see V. N. Mandlik's *Hindu Law* (1880), p. LXXII. Nandapāṇḍita's other name was Vināyaka. His father was Rāmapāṇḍita, alias Devasarman. See the Sanskrit poem *Dharmādhikrivamsavarnānam*, printed at Benares. Nandapāṇḍita himself held the office of *Dharmādhikāri*. See footnote 1049 in Kane, *op. cit.*, p. 425.

<sup>3</sup> This was usual. Mitramisra composed *Viramitrodāya* under the patronage of Bir Singh of Oorccha; Nilakantha composed the *Mayūkhas* for Bhagavant Singh of Bhareha; and Nāgoji Bhatta was patronized by Rāma Bisena of Śṛngavesa.

<sup>4</sup> Kane, *op. cit.*, p. 424 ff.

prince named Harivams'a-varman, son of Mango, of the family of Mahendra. But, the most extensive of his works, *viz.*, the commentary on *Viṣṇusmṛti*, is described as undertaken under the inspiration and patronage of a Karnāṭaka chief named Kes'ava Nāyaka of Vijayapura, son of Kōḍappa Nāyaka, who made the pilgrimage to Kāśī, at the head of large retinue with his sons and grandsons, died at Kāśī and was cremated at the Manikarṇikā *ghat*.<sup>1</sup> Nandapaṇḍita had already composed several of his works, before he undertook the commentary on *Viṣṇusmṛti*. Among these were the *Srāddha-kalpalatā*, the *Suddhi-candrikā*, a commentary on Kaus'ika Ādityacārya's *Ṣadasi* or *Ās'aucanirṇaya*, *Smṛtisindhu* (an extensive digest), the *Vidvan-manoharā*, a commentary on *Parāśrasmṛti*, and the *Pramitākṣarā* or *Pratitākṣarā*, a commentary (probably not finished) on the *Mitaksarā*. These are named in the commentary on *Viṣṇusmṛti*, which would thus appear to be one of the latest of his works.<sup>2</sup> He also refers in the same work<sup>3</sup> to the book by which he is

<sup>1</sup> See *infra* prologue, verses 63-91. (Cited in Kane, p. 426, footnotes 1052-1054).

<sup>2</sup> (i) *vide* colophon to *Kes'avaravaijanti* :

(1) पराशरस्मृतेशीका विद्वन्मनोहरा स्मृतिसिन्धुः ।  
श्राद्धकल्पलतामेतां कुर्वै तां श्राद्धदीपिकाम् ॥

(2) *infra*, on *Viṣṇu*, XXII, 8—विस्तरस्तु शुद्धिचन्द्रिकायां अवगन्तव्यः ।

(3) *infra*, on *Viṣṇu*, XVI, 1—“विशेषस्तु मिताक्षरटीकायां प्रमिताक्षरायामस्यत्कृतायामवगन्तव्यः” ॥

<sup>3</sup> *Vaijayanti* on *Viṣṇu*, XV, 42—विवरं चैतत् पराशरस्मृतिविवृतौ  
विद्वन्मनोहरायां दत्तकमीमांसायां च अस्माभिरिति नेह प्रतन्यते ।

now best known, *viz.* *Dattakamīmāmsa*, which the courts of British India have agreed to regard as the highest authority on questions of adoption.<sup>1</sup> But, he refers to his commentary on *Viśnusmṛti* as *already* composed in the *Dattakamīmāmsa*.<sup>2</sup> Since the former is a voluminous work that should have taken time to complete, we must conclude that a part of it was composed when *Dattakamīmāmsa* referred to it, and that it was *completed* only in 1623 A.D. The allusion is to twelve kinds of sons and their relative priority, a subject discussed early in *Viśnusmṛti* (ch. 15), and therefore likely to have been written upon very early in the composition of Nandapāṇḍita's commentary. The time taken by him to complete this commentary may also be inferred from its commission by Kes'ava Nāyaka, who died before its completion, and left his son Vāvarasa (whose liberality is commemorated)<sup>3</sup> to continue the patronage or to complete the contract.

Nandapāṇḍita belonged to an age of great scholiasts and writers. Among his contemporaries at Kāśī, and among his rivals, were such members of the famous Bhaṭṭa family, as Dīnakara or Dīvākara Bhaṭṭa, author of *Dīvākaroḍdyota* (completed by his son Gāgā or Viśves'vara Bhaṭṭa, who officiated at the coronation of Sīvājī in 1674 A.D.), the still more famous

<sup>1</sup> See Kane, *op. cit.*, pp. 428-429.

<sup>2</sup> See ed. Bharatacandra Śiromāṇi, p. 112—अस्मत्कृतायां विष्णु-स्मृतिटीकायां केशववैज्यन्त्यां अवधेयम् ।

<sup>3</sup> कलौ वावरसादन्यो वदान्यो न महीतले ।

श्रीनन्दपण्डितादन्यो विद्वान्मण्यो न जातुचित् ॥

Kamalākara Bhaṭṭa, whose literary fecundity excelled even Nandapāṇḍita's, and Nīlakanṭha Bhaṭṭa, the author of the famous *Mayūkha*, as well as Mitramiśra, the author of the digest *Viramitrodaya*, whose size exceeds that of all other *nibandhas* before or after his. Nandapāṇḍita bore the rank of *Dharmādhikārī* in the holiest city of India, in a critical age and among versatile and erudite rivals, over whom his position could be maintained only by sheer weight of learning, supported by strict orthodox conduct. It was appropriate that a person so endowed should write not only on matters of pure *vyavahāra* like adoption, but on daily rites and expiatory ceremonies, and give his weighty decision on such controverted questions as the proper determination of the date of the "nine nights" in his *Navarātrāpradīpa*.<sup>1</sup> The commentary on *Parāśara-smṛti* covered ground which had previously been traversed by so renowned a writer as Mādhāvācārya, to whom Nandapāṇḍita pays homage.<sup>2</sup> It was pre-eminently the *smṛti* for *acāra* and *prāyascitta*.<sup>3</sup> The selection of *Viṣṇusmṛti* for comment must have been dictated by several considerations. First, no commentary on it survived and ancient commentaries like those of Bhāruci having been lost by the time. He could accordingly claim that he was breaking new ground. Secondly, it covered every field of *Dharma*, and gave scope for the display

<sup>1</sup> Printed in the *Sarasvatibhavana* Series.

<sup>2</sup> cf. माधवाचार्यनिर्दिष्टव्याख्यामार्गानुसारिणः ।

स्खलन्नपि न मे दोषः परप्रत्ययगामिनः ॥

व्याख्यायते कलिमुगोचितधर्मशास्त्रं पराश्रमसुखोदगतमल्पद्यशब्दैः ।

of his mastery of *Dharmasāstra*. Lastly, it stood, in Hindu belief, above all other *smṛtis* in virtue of its revelation to the goddess of the Earth by Nārāyaṇa himself. The munificence of Kesāva, the Karnāṭaka notable (dignified, perhaps with the exaggeration, natural to a grateful scholar, who had been liberally rewarded, as Mahādhīrāja and *nrpa*) whose name was embodied in that selected for the commentary—*Kesāva-Vaijāyantī*—must have been so lavish as to stimulate the commemoration of it in the opening and closing verses of the commentary.

A work by such a writer, embodying his mature interpretation of so notable a *smṛti*<sup>1</sup> should have been published long ago. It is however a sad comment on the haphazard way in which publications come out that it has hitherto remained unprinted, and almost unknown. An obvious deterrent to a publisher is its size. It is the most extensive of Nandapāṇḍita's works. Another springs from a scarcity of manuscripts of the commentary. During an assiduous search for manuscripts of the *Kesāva-Vaijāyantī* at Benares I found only a fragment in the great *Sarasvatībhāvan* library. A complete copy, believed to be in the possession of his descendant, Dharmādhikāri Lakṣmīdhar Pandit, was not available to me even for a cursory perusal. From Mandlik's experience of seeing only fragments of the *Pramitakṣarā* with the Dharmādhikāri in 1880 A.D., some ground existed for scepticism of the existence of

<sup>1</sup> Nandapāṇḍita's first known work *Mādhavānandakāvya* was composed in 1599 A.D., twenty-four years before *Kesāvavaijāyantī*.

this manuscript, which could not be traced even after its owner passed away three years ago. A copy exists in the library of the Government Sanskrit College at Calcutta. It is in Bengali characters, and seems recent. Another is owned by the Oriental Institute at Baroda. The Deccan College collection in the Bhandarkar Institute at Poona has a third. The Anūpsimha Library at Bikanir has a fourth. Among the manuscripts used in this edition are those utilized by Jolly from the India Office<sup>1</sup> as well as some which he had not seen. It is proposed to give later on the important variants of any manuscripts not available in the preparation of the press copy. To wait to go the press till they too can be compared will be to hold up publication of this important work indefinitely. That would not be right, when complete and authentic texts of the commentary are available that so renowned a scholar had composed, in the full maturity of his powers and learning, on an ancient *Dharmasāstra*, which alone among *smṛtis*, Hindu tradition has accepted as containing the authentic command of the Deity, on the way of maintaining and saving from disaster the inhabitants of the Earth, whose redemption aeons ago was an act of His grace.

DELHI

K. V. RANGASWAMI

31st December 1942

<sup>1</sup> I. O. Catalogue Nos. 915, 1544, 1545 and 1246-1248.

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*Director, Adyar Library*

S'RĪ PĀNCARĀTRA RAKṢĀ OF  
S'RĪ VEDĀNTA DESIKA

S'RĪ PĀNCARĀTRA RAKṢĀ  
OF  
S'RĪ VEDĀNTA DESIKA

CRITICALLY EDITED WITH NOTES AND  
VARIANT READINGS

BY  
VAIDYARATNA  
PĀNDIT M. DURAI SWAMI AIYANGAR  
*Ayurveda Bhūṣaṇa, Ayurvedācārya*  
S'RĪ DESIKA DARSĀNA DHURANDHARA  
AND  
VEDĀNTA SIROMĀṇI  
PĀNDIT T. VENUGOPALACHARYA  
S'RĪ DESIKA DARSĀNA DHURANDHARA

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G. SRINIVASA MURTI  
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॥ श्रीः ॥

# श्रीपाञ्चरात्ररक्षा

श्रीमन्तिगमान्तमहादेशिकप्रणीता

पाञ्चरात्रागमस्य

वैदिकैर्मुकुभिः प्राधान्येन परिग्राह्यत्वस्थापनपरा

वैद्यरत्न-विश्वदभाजा, आयुर्वेदभूषणेन, आयुर्वेदाचार्येण, श्रीदेशिकदर्शनधुरन्धरेण  
मेल्पाक्षम् पण्डित दुर्स्वामि अग्यज्ञारमहोदयेन

वेदान्तशिरोमण्युपाधिभाजा, श्रीदेशिकदर्शनधुरन्धरेण  
तोद्वालम् पण्डित वेणुगोपालाचार्यमहोदयेन च  
परिशोधिता

अद्यार् ग्रन्थालयाभ्यच्छेण

जि. श्रीनिवासमूर्तिना

स्वनिर्मितेन आज्ञालभाषामयेनोपोद्वातेन सहिता

अद्यार् ग्रन्थालयः

अद्यार्

१९४२

## CONTENTS

	<b>PAGE</b>
Introduction in English by G. Srinivasa Murti . . . . .	ix-xxxxi
Sanskrit Introduction (Bhūmikā) . . . . .	1-24
Sanskrit Contents (Viśayasūcikā) . . . . .	24-39
Errata (Sodhanasūci) . . . . .	33-34
Sri Pāñcarātrarakṣā-Text . . . . .	9-969
Index of Works and Authors Cited . . . . .	963-967
List of Abbreviations Used . . . . .	968-990
Index of Quotations . . . . .	991-232




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## INTRODUCTION

### *The Āgama and the Nigama*

THE present publication entitled the *Pāñcarātrarakṣā* is the third work of the Pāñcarātra Āgama, published by the Adyar Library. Among the great scriptures of the Hindus, the Āgama (also known as the Tantra) and the Nigama (well-known as the Veda) are considered to be the most sacred and authoritative. They enshrine vital teachings of the greatest value and the highest significance. The Āgama is fundamentally a Sādhana S'āstra—The Science of Self-realisation. For the benefit of its votaries—Sādhakas or Upāsakas—it prescribes a particular way of life and a practical course of Self-discipline in conformity with the theoretical teachings of its Philosophy. It also governs, to a considerable degree, the forms of worship performed in the temples and the religious rituals performed in the homes. Both Āgama and Nigama have their own divisions and sub-divisions. The Nigama is divided into the four Vedas, well-known as R̥k, Yajus, Sāma and Atharva. The Āgama has its three divisions, S'aiva, Sākta and Vaiṣṇava. Each of these has sub-divisions of its own. The present work belongs to the Pāñcarātra school or sub-division of the Vaiṣṇava Āgama. It is an authoritative exposition and a vigorous vindication of the fundamental teachings of this school as also of the discipline,

the form of worship and the way of life prescribed for those who desire to regulate their lives according to its teachings.

The late Sir John Woodroffe and his collaborators in Bengal have made valuable contributions to the critical study of S'āiva and S'ākta Āgamas—specially of the latter—in a number of publications issued by them about two decades ago. As regards the Vaiṣṇava Āgamas, a great pioneering work in this field was accomplished by Dr. F. Otto Schrader, a past Director of the Adyar Library, when, in 1916, he published his monumental work entitled *Introduction to the Pāncarātra and the Ahibudhnya Samhitā* together with two volumes of the Samskṛit Text of the Samhitā edited by the late S'rīman Devasikhamani Ramanujacharya, the then Head Panḍit of the Adyar Library. (Nos. 4 and 5 in the *Adyar Library Series*). “The publication of the *Ahibudhnya Samhitā*” he then wrote “has been undertaken with a view to starting investigations in a branch of Sanskrit Literature which was once cultivated in countries as far distant from each other as Kashmir, Orissa and Mysore but is now practically extinct except in a very few places of Sourthern India where considerable remnants of it are still being preserved and partly even studied.” The position remains nearly the same even now. It does seem strange that the critical study of the works of this school as well as of the other schools of Āgama literature should still remain a comparatively unexplored field; for, as stated above, the day-to-day ritualistic life and temple-worship of the Modern Hindus are based mostly on the Āgama teachings and traditions, notwithstanding the almost universal esteem and veneration with which the *Nigama* or the *Vedas* are held as the revealed scriptures or the self-revealed *S'ruti*. For the past hundreds of years, the Vedic sacrifices or

yajñas have largely given place—specially in South India—to resplendent rituals of Temple-worship based on the Āgamas. So too the rituals of Vedic worship at the domestic fire-altars of the Ancient Aryans have largely given place to worship practised according to the teachings and traditions of the Āgamas. In both cases, certain elements of the sacrificial rituals as practised by the ancient Aryans of the Vedic period have been incorporated into the rituals of Temple and Domestic worship as practised in recent times. In any case, it is correct to say that the living religion of the generality of Hindus of to-day is one that is based on the Āgamas—Sāiva, Sākta or Vaiṣṇava—which inculcate the worship of S'iva, S'akti or Viṣṇu through symbols and images consecrated according to the sacred texts and traditions of the respective Āgamas. According to the eminent scholar, the late P. T. Srinivasa Iyengar, “the Āgamas, like the Upaniṣads, were the ultimate development of the *Brahmanas*, though they contained other elements besides; hence the followers of the Āgama schools sought to prove their orthodoxy by interpreting the Upaniṣads in accordance with their own tenets. They even gave the name of *Samhitā* to them, as also the name *Smṛti*, thus indicating their claim to be, what they really were, based on and regularly evolved from tradition. This movement gave birth to most of the later Upaniṣads, which unlike the earlier ones do not denominate the Supreme Being *Param Brahma*, but are expressly Vaiṣṇava, Sāiva or Sākta in their tone and are probably in many cases but Āgamas under the name of Upaniṣads. Many of the Āgamas themselves are called Upaniṣads, though not included in the recognised 108.”<sup>1</sup>

<sup>1</sup> The Vaiṣṇava, Sāiva and Sākta Upaniṣads with the commentary of Sri Upaniṣad Brahma Yogin, have been published as Nos. 8, 9 & 10 of the *Adyar Library Series*.

“ The *Bhagavadgīta* which is called an Upaniṣad, also the *Smṛti*, *par excellence*, and the *S'vetāsvatara Upaniṣad* are works of Vedānta, but show clear traces of the influence of the Āgamas. Garbe has pointed out the influence of the *Bhāgavata* (Vaiṣṇava) Āgamas on the former. The latter bears equally clear traces of the influence of the S'aiva cult. Both works seem to be due to an ancient synthesizing movement in which was attempted a higher standpoint than the monism of the Upaniṣads, the pluralism of the Sāṅkhya and the Vaiśeṣika and the three tattvas (triple reality) of the Āgama schools, a standpoint from which all three can be reconciled and treated as different aspects of the higher point of view.”

The Āgamas in general claim to be based on the *Nigama* or *Veda*. There is also the view that both are derived from a *common root* or *Mūla Veda*. Hārīta, for example, states in his *Dharma Sāstra* that *S'ruti* is of two kinds—the *Vedic* and *Tantric* (or Āgamic). (श्रुतिप्रमाणको धर्मः । श्रुतिश्च द्विविधा । वैदिकी तान्त्रिकी चेति ।). In later times, however, there seems to have arisen a school which held that the *Āgama* was inferior to, and less authoritative than the *Nigama* and that the *Āgama* path was only for those who were not equal to treading the Vedāntic path. It is to refute this view that, about ten centuries ago, Śrī Yāmunācārya, the father of the Vaiṣṇava *Viśiṣṭādvaita* school of Śrī Rāmānuja, seems to have found it necessary to write his famous work, the *Āgama-prāmāṇya*, for upholding the view that *Āgama* is as equally authoritative as the *Nigama* or *Veda*—a view acceptable to all the three great Ācāryas—Śrī Sāṅkara, Śrī Rāmānuja and Śrī Madhva—so far as we may infer such a view from the fact that all of them were the greatest Vedāntins as well as most devout followers of the *Āgama* path. It is this fact that has been referred to in the following statement of the late P. T. Srinivasa Iyengar :

“The influence of the *Āgamas* or *Tantras*, as they are more familiarly known, on Indian life has been profound. The living Hindu religion of today from Cape Comorin to the remotest corners of Tibet is essentially Tantric. Even the few genuine Vedic rites that are preserved and are supposed to be derived straight from the *Vedas* e.g. the *Sandhyā*, have been modified by the addition of Tantric practices. Equally profound has been the influence of the *Āgamas* on the development of *Vedānta* philosophy. Sāṅkara was a professed Sākta and his *Advaita* exposition of the *Vedānta*, though overtly independent of the Sākta *Āgamas*, is influenced by Tantric theories and his discipline by Tantric practices. Rāmānuja who, according to Dr. Thibaut, expounds a less forced form of *Vedānta* and more near to the ideas of Bādarāyaṇa, the author of the *Vedānta Sūtras*, than Sāṅkara, was a Vaiṣṇava and regarded the Vaiṣṇava *Āgamas* as authoritative, though he too seldom quotes them to support his exposition. Madhva is so much under the *Āgama* influence that his *Bhāṣya* is but a string of *Āgama* texts with a few words thrown in here and there to connect them.”

### *Subject-Matter*

As regards the general contents of *Āgama* literature, the subject-matter is generally dealt with under four heads *viz.* *Jñāna* (knowledge which is Release or *Mukti*), *Yoga* (concentration on one subject), *Kriyā* (Action—including all actions from laying the foundations of the temple to the completion of the sacred edifice and the installation of the images therein, according to prescribed rules) and *Caryā* (performance of daily worship other rites, rituals, and festivals etc. according to prescribed methods). Though this division into four *Pādas*

or sections is the general plan, there is considerable variation in the different works in respect of the stress laid on and the proportion of space devoted to particular section or sections. In many works, it is the practical portion *viz.* the *Kriyā* and *Caryā* pādas that are dealt with at great length. So far as the teaching regarding the ultimate reality is concerned, all schools agree in postulating the existence of three Realities (or *Tattvas*) *viz.*, (1) A Supreme Being, (2) Individual souls, (3) Objective Universe. The names given to these three ultimate realities or *Tattvas* differ in different schools, but the doctrine of *Tattva Trayam* is accepted by all schools. Likewise, they all agree in holding that the world is a reality and not *Mithyā* (unreality). The view regarding the unreality of the world as postulated by *Māyāvādins* is absent from the Philosophy of the Āgamas. Bhakti—personal devotion to the world-mother or world-father or world-mother and father (*Dampati-Jagatām-pati*) is another feature that characterizes all the Āgama schools. To quote again from the late P. T. Srinivasa Iyengar :

“The root of this attitude of Bhakti to a Supreme Being can be traced to that spirit of the vedic Ṛṣis, which made them praise as the Highest, whatever God, high or low, they happened to invoke at any time—the spirit which Max-Müller has labelled Henotheism. The development of the Āgama schools gave a great impetus to Bhakti by concentrating the attention on one Deva and this resulted in an extreme development of Bhakti, a devotion that expressed itself in an absorbing love—a complete self-surrender. . . . This devotional movement has, as in other countries, given a great stimulus to Art; Temple architecture, especially in Southern India and Lyric (devotional) poetry, especially Sanskrit, Tamil and Hindi have reached a high order of perfection. . . . Music, Dancing

(*Nātya*) and gesticulation (*abhinaya*) have also been evolved under the influence of religious devotion."

As regards the significance and import of the word *Pāñcarātra*, several views have been propounded. These have been discussed on pages 24 to 26 of Dr. Schrader's *Introduction to the Pāñcarātra*. His conclusion is that the name "Pāñcarātra" is traceable to the central doctrine of this school which has reference to "the Pāñcarātra Sattrā of Nārāyaṇa (spoken of in *S'atapatha-Brāhmaṇa*, XIII. 6. 1) interpreted philosophically as the five-fold self-manifestation of God by means of His Para, Vyūha, Vibhava, Antaryāmin, and Arcā forms. This would well agree with the statement of the *Ahīrbudhnya Samhita*, at the end of the eleventh adhyāya, that the Lord Himself framed out of the original Sāstra the system (tantra) called Pāñcarātra describing His (five-fold) nature (known) as Para, Vyūha, Vibhava, etc." (i.e. Antaryāmin and Arcā). He also states that, in regard to the topics dealt with in the Pāñcarātra Sāstra in general, "the Scientific student will probably find it best to distinguish the following ten :

- (1) Philosophy ;
- (2) Linguistic occultism (*mantra-sāstra*) ;
- (3) Theory of magical figures (*yantra-sāstra*) ;
- (4) Practical magic (*māyā-yoga*) ;
- (5) Yoga ;
- (6) Temple-building (*mandira-nirmāṇa*) ;
- (7) Image-making (*pratiṣṭhā-vidhi*) ;
- (8) Domestic observances (*saṃskāra, āhnikā*) ;
- (9) Social rules (*varṇāśrama-dharma*) ;
- (10) Public festivals (*utsava*)."

As has been stated already, the Pāñcarātra Literature, like the literatures of Āgamas generally, has not yet been

studied by the generality of modern Orientalists and critical scholars—Indian and European—to the same extent and in the same scholarly way that the literature of the well-known *Six schools of Philosophy* (including the Vedānta) have been. The Āgamas enshrine a system of Philosophy which has certain special and unique features distinct from those found in the schools of Vedānta and other well-known Darsanas or schools of Philosophy. In regard to the Philosophy of the Pāncarātra system, it was Dr. Schrader, a past Director of the Adyar Library, who undertook, for the first time, a critical study of all available literature on the subject and published the monumental reference-work already referred to—viz., *Introduction to the Pāncarātra*, (No. 5 of the *Adyar Library Series*). A masterly exposition is contained on pages 27 to 93 of this publication where the subject is dealt with under the following six heads and to which those interested are referred for details :

- (1) Nights and days of Nārāyaṇa (The Supreme Reality) ;
- (2) Higher or “ Pure ” creation (Evolution : First stage) ;
- (3) Intermediate Creation (Evolution : Second stage) ;
- (4) Lower Primary creation (Evolution : Third stage) ;
- (5) Secondary or “ Gross ” creation ;
- (6) Nature and destiny of the soul.

### Āgama Literature

The Āgamas have generally been treated as *Rahasya* (secret, esoteric or occult science). Of the many works mentioned as the authoritative scriptures of these schools—108 Pāncarātra Āgamas, 28 S'aiva Āgamas and 77 S'ākta Āgamas are so mentioned—only a few have been printed so far. The names of many others quoted in certain commentaries

on extant Samhitās have not yet become available even as manuscripts.

Each of the three schools—S'aiva, S'ākta and Vaiṣṇava—have further divisions and sub-divisions (Upa-Āgamas).

### *S'aiva Āgamas*

The literature of the S'aiva school is intimately related to that of the S'ākta school. The school is designated as "S'aiva" because the name given herein to the Supreme Being is "Śiva" regarded as the World-Father, the Final Cause of the Universe. Under the S'aiva Āgama (also known as the Mahesvara Āgama) come the following well-known divisions :

1. *The Pāsupata School.* Pasupati Sūtras and writings attributed to Haradattācārya and Lakulīsa (or Nakulīsa) are considered as the authoritative works of this school.

2. *The Siddhānta or S'aiva Siddhānta School.* This is the living religion of a considerable section of *Tamilians* in South India. Among the authoritative works of this school are the well-known 28 S'aiva Āgamas, Nilakaṇṭha's *Bhāṣya* on *Vedānta Sūtras* (usually referred to as S'aiva Visiṣṭādvaita) and an extensive literature in Tamil written during the last 1500 years or more by S'aiva Ācāryas of the S'aiva Siddhānta school. Among the 28 S'aiva Āgamas, the *Kāmika*, *Kāraṇa*, *Suprabheda* and *Vāthūla* are considered specially authoritative.

3. *The Pratyabhijñā School of Kashmir.* Among the authoritative works of this school are the *Śiva Sūtras* of Vasugupta, *Spanda Kārikā* of Kallatā, *Śivadvṛṣṭi* of Somānandanātha and *Pratyabhijñā Sūtra* of Utpala. (*Pratyabhijñā-hṛdayam* of this school was published by the Adyar Library in 1938 as No. 19 of the *Adyar Library Series*).

*S'ākta Āgamas*

This school is designated as “S'ākta” because the name given herein to the Supreme Being is S'akti regarded as the World-Mother. Among the foundational works of this school is the *S'akti Sūtras* from which quotations are cited by Bhāskararāya in his commentary on *Lalitāsahasranāma*—a very popular work on the thousand names of the World-Mother designated as *Lalitā*. As has been stated already, Sir John Woodroffe and his collaborators in Bengal have published a number of Tantras of this Āgama. Under this School (also known as Devī Āgama) come the 5 Subhāgamas, 64 Kaulāgamas and 8 Misra Āgamas. *Saundaryalaharī* attributed to Śrī Sañkarācārya, a popular work in use for daily devotions and *Upāsanā* belongs to this school. An authoritative edition of this work edited by the late Pañdit S. Subramanya Sastri of the Adyar Library was published by The Theosophical Publishing House, Adyar. He also edited another popular work of this school *viz.*, the *Varivasyārahasya* of Bhāskararāya (with his own commentary) published in 1941 as No. 28 of the *Adyar Library Series*.

*Vaiṣṇava Āgamas*

This school is designated as *Vaiṣṇava* because the name given herein to The Supreme Being is “Viṣṇu,” “Vāsu-deva” or “Nārāyaṇa” regarded as the World-Father or Śrīman Nārāyaṇa where Śrī and Nārāyaṇa are regarded as one—World-Father and Mother.

Under the *Vaiṣṇava* Āgamas come the two schools of Vaikhānasa and Pāñcarātra Āgamas which govern temple-worship in Viṣṇu temples. The present publication is a work

of the Pāñcarātra school. The emphasis in Vaikhānasa and Pāñcarātra rituals of worship is stated to be on Vedic and Tantric forms respectively.

The origin of the Vaikhānasa Āgamas is attributed to Vikhanas or Brahma himself who revealed the Sāstra through his four disciples Atri, Marīci, Kāsyapa and Bhṛgu each of whom wrote a Samhitā of his own. Of these, the *Atri* and *Marīci Samhitās* are already printed and published by the authorities of the Sri Venkaṭesvara Temple at Tirupati where worship is according to the Vaikhānasa Āgama. The *Bhṛgu Samhitā* also is expected to be soon published by the same authorities. Further, a number of works of this School—about ten in number—have been published mainly in Telugu script, in the *Vaikhānasa Granthamālā Series*, Madras. A work under the title of Vaikhānasa Āgama and attributed to Marīci was edited by K. Sambasiva Sastri and published in 1935 as No. 121 in the *Trivandrum Sanskrit Series*. It is interesting to note that Sri Vedānta Desika, the celebrated author of the present work on the Pāñcarātra school (of which he was a devoted follower) has written a work about the Vaikhānasa Āgama also. This work is entitled *Sajjana Vaibhava*.

As regards the Literature of the Pāñcarātra system, Dr. Schrader gives a synopsis of no less than 215 Samhitās, listed as works of this school (*Vide* pp. 6 to 11 of his *Introduction to the Pāñcarātra*). He also adds “There are further a number of Samhitās, quoted or mentioned by name, which seem to be different from those of the Lists. . . A complete list should some day reveal many more names.” Only 11 of these were available to Dr. Schrader in print when he published his *Introduction to the Pāñcarātra* in 1916. Of these, he gives the following details on pages 12 and 13:

“ The Editions of Samhitās, most of which are now not easily obtained, are the following eleven :

1. *Īśvara Samhitā*, Telugu, Sadvidyā Press, Mysore, 1890, Yogi Pārthasārathi Aiyangar.
2. *Kapīnjala Samhitā*, Telugu, Kalyāṇa-kumāravilāsa Press, Tirukkovaḷūr, no year, Yogi, etc. (see 1).
3. *Parāśara Samhitā*, Telugu, Vāgīśvari Mudrāksara Sālā Press, Bangalore, 1898, Īyunṇi Raghavācārya.
4. *Pādma Tantra*, Telugu, 1891, rest as in 1.
- 5, 6. *Bṛhad Brahma Samhitā* : (5) Telugu. S'rīvenkaṭesvaranilaya Press, Tirupati, 1909, no name ; (6) Devanāgarī ; Ānandāśrama Press, Poona, H.N. Apte.
7. *Bhāradvāja Samhitā*, Telugu, no year, rest as in 1.
8. *Lakṣmī Tantra*, Telugu, 1888, rest as in 1.
9. *Viṣṇutilka*, Telugu, Bangalore, 1896, Rāghavācārya.
10. *S'rīprasna Samhitā*, Grantha, Maṅgalavilāsa Press, Kumbakonam, 1904, J. Ramasvāmi Bhaṭṭācārya.
11. *Sāttvata Samhitā*, Devanāgarī, Sudarsana Press, Conjeeveram, 1902, P. B. Anantācāriar.

(A portion of the *Ahirbudhnya Samhitā* in Telugu character, is not worth description.)

With the exception of *Bṛhad Brahma Samhitā* all of these need re-editing, a critical edition of 4, 8, and 11 being particularly desirable.”

A few additions have been made since then. These are the *Ahirbudhnya Samhitā* published as No. 4 of the Adyar Library Series, *Jayākhyā Samhitā* and *Parama Samhitā* published as No. 54 and 81 in the Gaekwad's Oriental Series.

The origin of the Pāñcarātra Āgama is traced to the Supreme Being S'rīman Nārāyaṇa who is stated to have revealed the Sāstra to Nārada, Sāṇḍilya and other Mahārṣis, through Sanaka and other Great ones residing in S'vetadvīpa—“ The

white Island." In any case, it is held that references, to "Pāñcarātra" occurring in *Chāndogya Upaniṣad*<sup>1</sup>, *Sataṭapatha Brāhmaṇa*<sup>2</sup>, *Rāmāyaṇa*<sup>3</sup>, and *Mahābhārata*<sup>4</sup>, point to the great antiquity of this Sāstra.

There are also references in ancient works like the above to the Sātvata and Bhāgavata schools of the Vaiṣṇava Āgama; but, in his *Srī Bhāṣya*, the great commentary on the *Vedānta Sūtras*, Srī Rāmānuja treats the three terms—Bhāgavata, Sātvata and Pāñcarātra—as being almost synonymous.

### *The Author*

The author of the present publication is Srī Veṅkaṭanātha, the thrice—greatest Ācārya, reverently referred to by his

<sup>1</sup> “ऋग्वेदं भगवोऽध्येयमि यजुर्वेदं सामवेदमथर्वणवेदं चतुर्थम्, इतिहासपुराणं पञ्चमं वेदानां वेदं पित्र्यं राशिं दैवं निर्धिं वाको वाक्यम् एकायनम् . . . .” इति (VII. 1.)

“Oh: Sanatkumāra, I have learnt Rgvedā, Yajurvedā, Sāmavedā, Atharvana, . . . Ekāyana etc.” The term “Ekāyana” is taken to mean “Pāñcarātra.”

<sup>2</sup> “स एतं पुरुषमेदं पञ्चरात्रं यज्ञकर्तुमपश्यत्”

—(*Sataṭapatha Brāhmaṇa*, XIII. 6. 1. 1.)

<sup>3</sup> पुराणैर्थैव वेदैश्च पाञ्चरात्रैस्तथैव च ।

ध्यायन्ति योगिनो नित्यं क्रतुभिश्च यजन्ति तम् ॥

—(*Rāmāyaṇa*, Uttarākāṇḍa, Sarga 7, Verse 16.)

<sup>4</sup> सांख्यं योगं पाञ्चरात्रं वेदारण्यकमेव च ।

ज्ञानान्येतानि ब्रह्मर्थे लोकेषु प्रचरन्ति ह ॥

—Sāṅkīrtiparva, (Chap. 359, Verse 1.)

The whole section of this parva called the Nārāyaṇīya (Chaps. 344-361) has references to this topic.

“इदं महोपनिषदं चतुर्वेदसमन्वितम् ।

साञ्च्छयोगकृतान्तेन पञ्चरात्रानुशब्दितम् ॥

नारायणमुखोद्दीर्णं नारदोऽश्रावयत् पुरा ।”

—Sāṅkīrtiparva, (348-62 & 3)

devoted followers as Vedānta Desika or Nigamānta Guru, and well-known to fame under the titles of “ Kavitārkika Simha,” “ Vedāntācārya ” and “ Sarvatantrasvatantra ”—“ Master of Sciences, Arts, Crafts and all other branches of knowledge.” The most erudite scholar of his time, both in Samskr̥t and Tamil lore ; the composer of many mellifluous and soul-stirring hymns ; brilliant logician and controversialist ; the author of exquisite poetry and superb prose ; a dramatist of unique excellence ; the profoundest philosopher of his age ; an incomparable expounder and teacher ; a Jñānī wondrously wise ; a Bhakta beloved of the elect ; a Prapanna and saint, adored by his followers as God’s own, our author was a versatile genius and a literary luminary of the first order who lived a full and hallowed life, extending over a century from 1268-1269 A.D. to 1369-1370 A.D. An excellent and concise account of his life and works has appeared in Vol. II of the *Cultural Heritage of India* in the article on “ The Historical Evolution of Srī Vaiṣṇavism in South India ” by Srīman V. Rangacharya, to whom I am indebted for the following extract<sup>1</sup> :

“ In the history of Vaiṣṇavism, the name of Vedānta Desika (or Vēṅkaṭanātha) is second only to that of Rāmānuja. He was the son of Srī Anantasūri of Tūppil near Conjeevaram, by Tōtārambā, the sister of Ātreyā Rāmānuja or Kiḍāmbī Appillār, and was born in 1269 A.D. Tradition regards him as the incarnation of the bell of the Lord of Tirupati. Educated and trained by his uncle, he mastered all known religious literature by his twentieth year, and entered the life of a householder. From about 1290 to 1369, that is, for more than three quarters of a century, Vedānta Desika enriched the

<sup>1</sup> Pages 96 to 98. This extract has since been revised by the author Srīman V. Rangacharya at my request.

Vaiṣṇava world with his teachings and writings. Spending his days as a poor and resigned householder at Tiruvahindrapuram (near Cuddalore), Conjeevaram, Srirangam (where he successfully defended Visiṣṭadvaita from the attack of rivals), Mysore, and elsewhere, he obtained a reputation which led to his own apotheosis in course of time. It is not possible here even barely to enumerate his writings, which number more than a hundred. They are characterized by versatility, beauty of style and thought, ethical fervour, and deep spiritual insight. As a poet, philosopher and thinker, as a controversialist and popularizer, he was equally great. His works were both in Sanskrit and Tamil and included original compositions as well as commentaries. They can be divided into nine headings or classes : (1) Panegyrics of a devotional character on different deities or Ācāryas ; (2) Treatises in elaboration of the Visiṣṭādvaitic system ; (3) Works in Tamil and Sanskrit, reconciling the teachings of the Alvārs with those of the *Prasthānatraya*, (4) Secret doctrines of Vaiṣṇavism ; (5) Original Tamil poems on various subjects ; (6) Epic poems in Sanskrit ; (7) Dialectical works directed against rival schools ; (8) Treatises on practical daily routine and (9) Miscellaneous treatises. The first set includes the *Garudadandaka*, *Garudāpañcāśat*, *Hayagrīva-stotra*, *Devanāyakaapañcāśat* *Gopālavimsati*, *Srīstuti*, *Varadarājaapañcāśat*, *Raghuviragadya-Yatirājasaptati* (on Rāmānuja), *Abhitistava*, and fifteen other works. Amongst the philosophic treatises on Ubhaya-Vedānta may be mentioned the following : *Adhikarana-darpana*, *Gitābhāṣya-tātparya-candrikā*, *Vedārthasamgraha-vyākhyāna*, *Bhāṣya* on *Īśāvāṣya Upaniṣad*, *Nigamaparimalam*, *Dramido-paniṣat-tātparya-ratnāvali*, *Tattvāṭikā* (an extensive gloss on the *Srī Bhāṣya*), *Adhikarana-sārāvali*—a series of Sanskrit verses summarizing the discussions of the various sections of the

*Vedānta Sūtras), Nyāyaparisuddhi and Nyāyasiddhāñjana* (text-books of Visiṣṭādvaitic logic), *Sīsvara-Mimāṃsā* (a commentary on Jaimini's work tracing the relationship between the Pūrva and Uttara Mīmāṃsas and refuting the common theory that the former is atheistic), and *Tattvamuktākalāpa* (an elaborate and critical discussion of the nature of the Universe in the light of the Visiṣṭādvaita philosophy, together with an explanatory gloss on it called *Sarvārthaśiddhi*). Desīka's lectures on the ideals and daily practices of S'rī Vaiṣṇavism were embodied in the allied treatises of *Saccaritra-rakṣā*, *Rahasya-rakṣā*, *Pāncarātra-rakṣā*, (the present publication), *Nikṣeparakṣā*, *Gitārthaśamgraha-rakṣā*, etc., which remain even today the most classical and authoritative works on the subject. In explanation of the Mantras (which, together with the Bhāṣyas and the Prabandhas, form the triple basis of S'rī Vaiṣṇavism) he wrote, in the Maṇipravāla style, the *Tattva-pādavī*, *Rahasya-pādavī*, *Tattva-navaṇīta*, *Rahasya-navaṇīta*, *Tattva-ratnāvalī*, *Parama-pada-sopāna*, *Rahasya-traya-sāra*, and twenty-five other works, thereby clearly analyzing, elaborating, and strengthening the views of Rāmānuja. For the sake of the lay people he wrote the series known as *Mummaṇikkovai*, *Pandupā*, *Kalalpā*, *Ammāṇaipā*, *Ūsalpā*, *Esalpā*, *Adaikkalalappattu*, etc. In his *S'atadūṣanī* he refuted Advaitism from many standpoints. He also composed the Vedāntic drama *Sankalpa-sūryodaya*. It consists of ten Acts and is unrivalled in allegorical literature for dignity, grandeur, and intellectuality. Desīka further composed the *Kāvya*s of the *Hamsa-sandesa*, and *Yādavābhuyudaya*. In the name of the first of these works there is a significance. The *hamsa* (swan) was the form in which Viṣṇu taught the Pāncarātra doctrine. The last-named work is a fine and elegant poem which won the admiration of the renowned Appaya Dīkṣita in the sixteenth

century, and made him compose a valuable commentary on it. The *Pādukāsaḥasra* is a poem of one thousand verses on the Lord's lotus-feet, or rather his wooden sandals. Desika also composed, in addition to his original Prabandhas (*Desika-prabandha*) in Tamil, an elaborate commentary called the Seventy-four Thousand, which is lost. Amongst the miscellaneous works of the great saint, mention may be made of the *Subhāshita-nīvī* and other ethical treatises written for a chief of the Āndhra country, the *Silpārthasāra* on art, and architecture, the *Rasa-bhaumāmr̥ta* and *Vṛkṣabhaumāmr̥ta* on medicine, and the *Vairāgyapāñcaka* which he addressed to Vidyāranya in praise of resignation when he was pressed to come to Vijayanagar under the sunshine of royal patronage. It is not surprising that Vedānta Desika was called in his own age Kavītārkikasimha, the lion of poets and philosophers, and *Sarvatantrasvatatantra*, the master of all science and knowledge. Many incidents can be cited to show the innate beauty of character of this ideal saint, scholar, and man. Not the least of his services was his saving the *Śrutiaprakāśikā* from the chaos which followed the sack of Śrīraṅgam in 1327. This is the reason why his name as Vedāntācārya is invoked by all Śrī Vaiṣṇavas without sectarian bias in beginning the study of the *Śrī Bhāṣya*."

In preparing the text of the present edition, six palm-leaf manuscripts and five printed editions were secured for the purpose of collation and critical examination. All were found to contain many scribal and other errors. Of the printed editions, three were in Grantha characters, one in Telugu and one in Devanāgarī. All the Grantha editions, though printed at different times, give almost the same readings. The Telugu edition gives some variant readings and the Text contains fewer errors than the Texts of the Grantha

editions. The help obtained by the Devanāgarī edition was found to be very limited. The details of the manuscripts and printed copies secured for collation are given in the Sanskrit Introduction of the Editor, S'rīman Pañdit Duraiswami Iyengar (pp. १६-१९). That designated by him as घ was found, on the whole, to give the best readings. While the Editors have selected for their Text the readings which seemed to them best, they have also given in foot-notes variant readings for the purposes of comparision and examination by other scholars. The following is a summary of the description of collated Texts as detailed in the Sanskrit Introduction :

1. क. Printed in Grantha characters in Vilambi Saṁvatsara (Kali 4999, A.D. 1899). On the front-page, it bears the inscription शंखपुरं राघवाचार्यपरिशोधितपुस्तकानुसारेण मुद्रितः। Found to contain many mistakes.

2. क. (अ) 2. H. 34 of the Adyar Library. Printed in Grantha script 16 years earlier than क in the Citrabhānu Saṁvatsara (Kali 4983, A.D. 1882-83) in Cennapuri in the Vyavahāratarāṅgiṇī Press. As in the case of the previous edition, the front-leaf bears the inscription शंखपुरं राघवाचार्यैः परिष्कृतशुद्धप्रतिवत् सम्यक् परिष्कृत्य मुद्रितोऽयं प्रन्यः। Almost all the corrections given in the Errata of the edition designated ज्ञ have been incorporated in this edition.

3. ख. This was procured from the Govt. Oriental MSS. Library, Madras. No. D. 5280. Good Writing. This seems to have been copied about 92 years ago by one Tirumalai Vedāntarāmānujācārya on palm-leaves in only 12 days. At

<sup>1</sup> This belongs to Sriman T. Venugopālācārya, the Joint Editor. S'rīman M. Duraiswami Iyengar the Editor has also a copy containing almost identical readings. Hence, these two Manuscripts are taken as one.

the end of the MS., it is written : ४९९० कल्यांबदे सौम्यवर्षे कार्तिक-  
मासस्य पञ्चदशोऽहि लेखनमारम्भ्य तस्य मासस्य सप्तर्विशो दिवसे एकादशीतिथौ  
वृषभलग्ने लेखनसमापनं कृतम् ।

श्रीपञ्चरात्ररक्षा लिखिता श्रुत्यन्तलक्ष्मणाख्येन ।

पठितव्या द्विजवर्णैः दातव्या तत्समक्षमेवेयम् ॥

Comparing the mistakes found in the Manuscript with those found in the printed editions, it looks as though this MS. was used as the basis of the printed editions. The MS. is undamaged and almost complete. In three or four places, a few are found missing either through the mistake of the scribe or through the deficiency in the original MS. of which this is a copy.

4. ग. Palm-leaf MS. obtained from the Govt. Oriental MSS. Library, Madras; bears the Shelf-number (M.49-1) D.5281. Complete. It is not known when and by whom it was copied. It may either be of the same age as ख or slightly later than that. There is not much difference in readings between this and ख. The traditional colophon “इति कवितार्किकसिद्धास्य सर्व-  
तन्त्रस्वतन्त्रस्य . . . . .” is not found neither at the end nor elsewhere in the manuscript.

5. घ. Palm-leaf manuscript obtained from the Govt. Oriental MSS. Library, Madras. No. R. 4227. Comparing the leaves and writing of this MS. with those of ख and ग which were copied about a hundred years ago, it looks as though that this MS. is older by about 300 years. Fortunately, till now its leaves have neither been perforated by insects, nor worn out with age. The present edition is based mostly on the readings of this MS. which were found to be the best available. Many acceptable readings found here are not found in other MSS. or printed editions.

6. ଙ. Fairly old ; belongs to the Govt. Oriental MSS. Library, Madras ; written on palm-leaves ; Shelf-number M. 34-3 ; generally resembles ଙ in readings. From the damaged state of some leaves, it seems to be older even than ଙ. Several folia at the beginning are missing, and some are injured at the corners. The letters are slightly indistinct. This MS., which was apparently not accessible to earlier editors and which has already undergone decay due to age was fortunately secured in time for the good readings given therein to be utilised in the present edition.

7. ଚ. Printed twenty three years ago (1919 A.D.) at Bangalore in Telugu characters by Tūppal Venkaṭācārya. In point of readings as well as the style of printing, this is somewhat better than the Grantha editions noticed before.

8. ଛ. Palm leaf MS. obtained from the Govt. Oriental Library, Mysore ; No. 2498. Clearly written. Complete ; resembles very much ଙ and ଙ in readings. The name of scribe and date of writings not known ; perforation by insects has just set in ; this must have been copied later than ଙ and ଙ.

9. ଜ. Palm leaf MS. obtained from Govt. Oriental Library, Mysore ; No. 3028. Incomplete ; time of copying and name of scribe not noted. About the end of the Second Adhikāra which ends : “*विस्तरेण चाह योगमन्त्रे दक्षः । तत्र चैषसारः प्रोक्तः । सर्वोपाधि . . . . . ;*” some lines are missing.

10. ଝ. From what is known so far, this appears to be the first printed edition of the *Pāñcarātrarakṣā*. It was edited by Velianūr Saṅkhapuram S'rī Rāghavacārya and Kondamūr Koyilunṇi S'rī Rāghavacārya, and printed at the request of Kumbhakonam Tat̄tai S'rī Kṛṣṇamācārya, by Māḍapūṣi Pārthasārathyācārya in Vikrama Samvatsara (A.D. 1880) in Madras in the Vyavahāratarāṅgiṇī Press. Printed

over sixty years ago, this seems to have formed the basis for the Grantha editions mentioned before. A list of Errata of eight pages is added at the end. Still the credit for bringing out the first Edition of the *Pañcarātrarakṣā* must go to S'aikhapuram Rāghavācārya.<sup>1</sup>

11. Devanāgarī edition printed at Brindāvan by Dharanīdhara S'āstri and S'rīdharācārya.

In every one of the available manuscripts and editions noted above, there is a uniform break in the third Adhikāra after the words “सर्वेषामन्ततो भगवत्प्राप्तिः समानाविकलानामपि भागवतानाम्....”, in the topic relating to *Ijyā* (worship and sacrificial rites). Naturally, this is a matter which has caused deep disappointment and regret to our editors and also to myself as I had hoped that the patient and devoted labours of our editors would be rewarded by the discovery and restoration of the missing portion dealing with so vitally important a topic as *Ijyā*. We hope and pray that further research may soon lead to the discovery of the precious find.

For further details, those interested, are referred to the masterly introduction in Saṁskṛt written by the Editor, S'rīman Vaidyaratna Pañdit M. Duraiswami Iyengar, wherein will also be found the details of certain special features which are calculated to make this edition specially valuable to critical students and scholars. There is one valuable feature, however, which I must mention here. It relates to a practice of our ancient authors which has been operating as a matter of some disadvantage to modern students. In regard to many quotations cited as authoritative texts—*Pramāṇa Vākyas*—the ancient scholars seemed to have taken for granted that the authorship of such *Vākyas* would be so well-known to

<sup>1</sup>This book was obtained from Srimān Conjeevaram Tāyārsannidhi Varadācārya.

other scholars as not to require any specific mention. This may not have operated as a disadvantage so long as contemporary scholars carried on the practice of committing to memory an incredibly large number of authoritative texts and were, in fact, living and walking libraries wherefrom reference to any authoritative passage could be obtained automatically and with the greatest ease from the mere mention of the text under reference. In modern times, the race of such literary giants is fast becoming extinct due to various causes, so that modern scholars find it difficult to trace out the original sources of many of the passages quoted in ancient writings. In regard to authoritative passages quoted in the present publication, our author has followed the ancient practice and has not given specific references to original sources in many instances. It speaks volumes to the patient industry and scholarly zeal of our editors that they have been able to trace out the original sources of as many as 95% of the passages cited. The results of this stupendous labour are incorporated in the Appendices printed at the end of the work. It is difficult for me to find words to express my deep gratitude to Pāṇḍit Duraiswami Iyengar for the superb manner in which he has performed his labour of love and for the vast erudition, great enthusiasm and the incomparable devotion which he has brought to bear on the work of editing this publication. S'rīmān Duraiswami Iyengar bears with distinction the title of *S'rī Desīka Darsana Durandhara* bestowed upon him by learned pāṇḍits in recognition of his eminent services in spreading the message of S'rī Vedānta Desīka, the author of the present publication. Naturally, the work of editing was undertaken by him in the spirit of a pious devotee preparing a worthy offering to be lovingly placed at the feet of his master, Nigamānta Guru of hallowed memory. Where jñānam

(knowledge and wisdom) worked in happy union with S'raddhā (Reverence and Faith) and Bhakti (Devotion), as in this case, the result was bound to be an offering well worthy to be placed at the feet of the Master; and so, it has been, as discerning readers may see for themselves. We were also fortunate in our Jt. Editor, S'rīmān Vedānta S'iromāṇi Paṇḍit T. Venugopalacharya eminently qualified for his role, not only by his learning and devotion but also by his past services in spreading the Message of the Master, which have earned for him the title of *S'rī Desika Darsana Durandhara*—a title which, as I have already stated, our Editor S'rīmān Paṇḍit Durai-swami Iyengar bears with great distinction and appropriateness. To both of them, I tender, once again, my grateful thanks. I also join them in laying this offering at the feet of the Master to whom, I am sure, they would wish me to render respectful homage in terms of the following verses sanctified by constant and continual usuaage through hundreds of years :

रामानुजदयापात्रं ज्ञानवैराग्यभूषणम् ।  
 श्रीमद्वेद्वेष्टनाथार्थं वन्दे वेदान्तदेशिकम् ॥  
 श्रीमान् वेद्वेष्टनाथार्थः कवितार्किककेसरी ।  
 वेदान्ताचार्यवर्यौ मे सन्निधत्तां सदा ह्वदि ॥  
 कवितार्किकसिंहाय कल्याणगुणशालिने ।  
 श्रीमते वेद्वेष्टेशाय वेदान्तगुरवे नमः ॥

TABULAR STATEMENT OF THE ISSUES OF THE  
 BULLETINS IN WHICH SRĪ PĀÑCARĀTRA-  
 RAKṢĀ HAS APPEARED

VOL.	No.	PAGES
IV.	1	1—8
	2	9—16
	3	17—32
	4	33—56
V.	1	57—64
	2	65—72
	3	73—104
	4	105—136
VI.	1	137—176
	2	177—208
	3	209—232
	4	9—34
VII.	1	i—xxxii

bring about eternity. Therefore, if this is real, the other too is so. Or neither of them is (real).

177. How can the same thing produce more than one effect which are mutually contradictory ? If it be said that it is on account of that being its nature, then commencing with its generation, it shall produce, since there is no difference.

178. This (objection) too is not reasonable ; for, one's own nature has been established like this : when there is co-operation of such and such contributories, it produces such and such effects. And this is only common, since it is so cognised by all. Indeed, for black colour too, there is nothing else as common.

179. Let this be so. Let there be something eternal. Even then it is not reasonable that what is eternal and all-pervading is a cause. It is thus : causality is established through concomitance and non-concomitance, not merely by concomitance, because this will lead to (stepping) beyond the limit. And for what are eternal and all-pervading, there is no possibility of non-concomitance.

180. And it is not proper that it has this when it has an adjunct, because something of that nature does not deserve to have relation to an adjunct. It can have it either as generated by it or as eternal. It is not the first (alternative), as stated before ; nor the second (alternative) just as stated before. And even in that case the non-concomitance is only for the adjunct, not for that (which is eternal).

181. If it be said that it is (also) for what has that (adjunct), since there is no difference, it is not so ; for there is no object having that (adjunct) distinct from (the two), that and the adjunct. Or if there is, that itself shall be the cause.

182. To this the reply is :

Indeed, being prior which is causality, is known somehow or other even for an eternal object that is all-pervasive. Indeed there is no knowledge of the substratum of the attribute in any other way.

183. This would have been so if causality were only concomitance and non-concomitance. On the other hand, it is prior being, in relation to the effect. And that is concluded in certain cases through concomitance and non-concomitance ; in certain other cases, (it is concluded) from means of knowledge that make known the substratum of the attributes.

184. Otherwise nowhere will there be the inference of the cause from the effect, since there can be no cognition of the association of that (cause) with that (effect). Or if there be such cognition, there is no scope for the effect to be a probans, since that is established only by perception. Since there is seen the association of what belongs to its class, its establishment in other cases too is not precluded.

185. If it be said that even in that case a cause can be established from the effect, only if (the cause) has concomitance and non-concomitance as associated in a

narrower course, in so far as it is so observed in other cases, it is not so, because there is contradiction through sublation ; and because there is non-pervasion through the absence of a sublator for the opposite side ; and because of equality of eminence in respect of merely being seen. And of this the further elaboration will be given in respect of God.

186. If it be said that what sublates is the occasion of causality in respect of all for what pervades all, since there is no difference of concomitance and non-concomitance, it is not so ; for this will not lead to (stepping) beyond the limit, in so far as they belong to the class of those that have concomitance and non-concomitance and in so far as there is something that sublates in the opposite side.

187. It is thus. An effect is seen as having an inherent cause ; hence though the abode is not seen, it shall have something belonging to its class as cause. In the absence of (such) an abode, to what will the non-inherent cause be related ? In its absence what will the accessory causes help ?

188. And in this way there shall be non-production or production always or production everywhere. In this also, if the production is in a definite place, just by the efficiency of the accessory causes, that place itself will necessarily have to be depended upon. And in this way, when there is established a definite place in general, and when other things like earth etc. are sublated, who can prevent the establishment of something other than these ? In this way the

non-inherent and the accessory causes too must be conjectured.

189. Whose peculiar contributory power has been spoken of as illusion through the impossibility of being correctly grasped, as Prakriti being the root (cause) and as necience through fear about (the possibility of) correct understanding, may that God, the serene, arresting the play of the waves in the form of the creation of the universe, and remaining as a direct witness, bring about joy in my mind.

END OF THE FIRST BOOK



## SECOND BOOK

1. Thus when in this way a supernatural cause has been established, there must necessarily be something as a means to accomplish that. And that cannot be known by persons like us. And there can be no empirical statements with reference to things not known. Therefore there is occasion for one transcending the world and cognising all.

2. Now the tradition of religious duty can be through the channel of the Veda which is eternal and free from flaws, or through some one who has omniscience accomplished by Yoga and (virtuous) deeds. Why should there be assumed a supreme God ? If such a question be asked, the reply is (as follows).

3. Since valid knowledge is dependent (for its validity) on something extraneous, since creation and dissolution are possible, and since there can be no rest anywhere other than in Him, there is no possibility of another course.

4. It is thus. A valid knowledge is dependent on a cause extending beyond the cause of the (bare) knowledge ; because, being an effect, it is a particular thereof,

like invalid knowledge. And if it were dependent merely on thus much, invalid knowledge too can be a valid knowledge; indeed, there (too) there is the cause of the (bare) knowledge; otherwise it cannot be knowledge at all.

5. If it be said that even though that too is knowledge, it is an invalid knowledge by the introduction of defects which extend beyond (the cause of the bare knowledge), then in this way, it can be valid knowledge too by acquiring absence of defects, since it depends on that invariably.

6. "Let there be the absence of the defects as an additional factor; but a positive factor is not wanted." If it be so said this too can be if invariably defects have to be of a positive nature. But it is not so; because non-cognition of particulars and other cases of non-existence are defects. How else can there be doubt and wrong knowledge from them? Therefore, their absence is positive (in nature); hence how can it be not wanted?

7. "Let it be so. Now, in respect of verbal testimony, the defects are only positive factors like a desire to dupe. Therefore in their absence the validity of knowledge through verbal testimony is intrinsic." If it be so said, it is not so; for in inference etc., when fallacy of the probans etc. are defects which are certainly positive in nature, there is no production of a valid knowledge merely by their absence.

8. "Let it be as things are in other cases. But in verbal testimony merits of the speaker are not called

for, when there is the absence of a desire to dupe etc.” If it be so said, it is not so. For it is quite possible to argue the opposite also, namely, that in respect of its invalidity the defects of the speaker are not called for, when there is the absence of merits.

9. If it be said that in respect of invalidity there is concomitance and non-concomitance for defects, it is not so ; for in respect of validity too these two exist for merit.

10. “Let such a regulation exist in respect of human statement. But in respect of non-human statements, validity is through the absence of defects itself.” If it be so said, it is not so, since there is the possibility of invalidity through the absence of merits.

11. If it be said that its competence in respect of invalidity has not been recognised, whence is the competence of the absence of defects in respect of validity recognised ? It it be said that it is in the statement of people, it is equal (for the other).

12. “For its invalidity, defects alone are causes. But absence of merits have their presence brought about as inevitable.” If it be so said, this is equal in merits also, with regard to validity.

13. If it be said that the presence of merits is prompted by the removal of defects, let it be that (the presence) of defects too is prompted by the removal of merits. If it be said that in this way, the Vedas, which are not of human origin, would turn out to be devoid of that nature, you must rebuke yourself.

14. Therefore, just as attachment and aversion have the volition of activity and withdrawal as causes

because of the invariable accompaniment of attachment and aversion, even when there is no non-existence without (the other) of the absense of aversion and attachment (respectively), but a distinction is not reasonable in the form—the volition of abstenace has aversion as cause and the volition of activity on the other hand has absence of aversion as cause, even when there is attachment accompanying—since there is no difference, similarly is it in the context also.

15. Even then, when the Vedas are established as not of human origin, their validity shall be established only through the absence of the defects of the speaker ; when validity is established thence, it (*i.e.* validity) is certainly there even in the absence of merits. Thus the absence of defects alone is the cause (of validity). Merits are not causes (thereof)." If it be so said, it is not so. For there is occasion for (the defect of) the presence of a counter-probans through the absence of the merit of the speaker.

16. "The determination of validity is intrinsic. But by this is removed only the doubt, since (the latter) is absent in the absence of the former, in so far as it is conditioned by defects. Therefore this does not deserve to be utilised as a counter-probans present, as in the case of inference." If it be so said, it is not so, because a doubt is easily obtainable as conditioned by the absence of merits.

17. If it be said that since that (*i.e.* absence of merits) by itself is not a factor in invalidity, there is no doubt, it is equal in so far as the absence of defects by

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H. G. NARAHARI

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itself is not a factor in validity, and hence there is no removal of doubt thereby.

18. In this way validity is known intrinsically since a knowledge is of the nature of doubt in the stage of not being (confirmed by) repetition, as in the case of invalidity.

19. But if it can be known intrinsically, there can at no time be a doubt about validity, like doubt about its being a knowledge. For in respect of what is determined, there is no scope for it. Indeed it is not (generated) merely from the perception of common attributes etc., putting aside the absence of means for establishing or sublating. If it were so, it comes about that it cannot be removed.

20. Now the opinion may be that in invalidity too, as in validity, there is doubt by obtaining that knowledge and not by obtaining the particular thereof. Then is it that even when a valid knowledge is cognised its validity is not cognised, or is it that the valid knowledge itself is not cognised ?

21. In the first case how is the determination of validity intrinsic, since even when the knowledge is cognised, it (*i.e.* its validity) is not cognised ? In the second case, how can there be doubt in respect of it since the subject (of the doubt) itself is not cognised ?

22. Now if the intrinsic nature of validity is postulated through the unreasonableness otherwise of instantaneous and intense fruitful volition, even this is not so since it can be reasonable even in other ways. Indeed instantaneous volition, not being reasonable

without the instantaneous accompaniment of its cause, calls for that. Intensive volition too calls for the intensity of its cause. And desire is the cause of the volition. And its cause too is the knowledge of its being the means of what is desired. That too arises through the perception of the probans in the form of its being of its class. That too is generated by the contact of the senses etc. But there is no need for cognising validity in any case. Or if there is (such) a need, whence is it that it is intrinsic? Therefore the intensity of fruitful cognitions too can be from the intensity of validity or from the intensity of the cognition of validity. But where is its intrinsic nature required? Indeed, because there is volition in respect of water instantaneous and intense, in the case of those who are thirsty, its (*i.e.*, of water) capacity to quench thirst is not perceptible.

23. "Let this be so. All this is reasonable when validity is cognised. And if it is not intrinsic it cannot be there at all, since the alternative of its being extrinsic cannot make a stand, on account of infinite regress." If it be so said, it is not so. For everything becomes reasonable even from doubt about the thing, though it is not cognised. Nor is there infinite regress, since it is not accepted that validity should necessarily be cognised. Otherwise in the alternative of its being intrinsic too, it (*i.e.*, infinite regress) will be there.

24. "Only a probans determined (as such) can lead to a conclusive knowledge. Then when another probans is called for to determine it (as such) there is infinite regress." If it be so said, then is it that a thing

which is not reasonable calls for something (else) to make it reasonable only when it is not determined, whereby there will be no infinite regress ?

25. If it be said that since it can be determined through perception and since it determines by its mere presence, it is not so, (then) it is the same for me, since a probans is determined (to be such) through perception and since it determines it by its mere presence.

26. If it be asked how, in the absence of the determination of the validity of the knowledge of the probans, there can be its determination, it is equal (since I can ask) how in the absence of the determination of the validity of the knowledge of the thing that is not reasonable, there can be its determination ?

27. "Indeed perception does not determine an object by its determination or by the determination of its validity. On the other hand, it is (merely) by its presence. This has (already) been said." If it be so said, it is equal (to me).

28. If it be asked what even then is the position if it shall be a semblance of probans, it is equal (since I can ask) what the position is if even the thing not reasonable, shall be a semblance.

29. "That too calls for validity—this is the general position. And in some cases it is removed by what can sublate it." If it be so said, it is equal (to me) in so far as it is so in the case of the probans too.

30. If it be said that in this case the doubt remains in the same condition even in the inference

of validity and hence the labour is fruitless, this too is of the same nature.

31. "This something of that nature is only a thing not reasonable, which even in dream cannot be a semblance. Hence there is no doubt." If it be so said, even in the case of probans, it is so ; thus the the reply is the same.

32. Then what is this object which even in dream cannot be a semblance, by not cognising which there is room for error and by cognising which there is the regulation of its sublation ? Indeed otherwise in the case of the deviation of even what is of that nature, that (*i.e.*, doubt) itself will not be there. If it be said, "Let it not be there," it is not so. There must be a distinction between reality and unreality ; otherwise there will be contradiction.

33. Indeed how can there be the ascription of the opposite even when there are cognised all the particulars that can determine it ? Or similarly, in the case of their presence how can there be a sublator where there is not recognised a particular beyond that ? But in its (*i.e.* of the sublator) absence, how can what has no sublator be an error ?

34. Let this be so. Even if validity is extrinsic, Vedas are non-dependent since they are eternal and their validity is through acknowledgment by representative people. Where is the contradiction in this ?

35. It is not so, since neither (of them) is established. Indeed, the sounds themselves now, are not eternal. It is thus. The sound *g* heard before does

not exist now ; the tumult has ended—in this way even by perception, the destruction of sound is cognised.

36. Indeed the sound itself is not gone elsewhere, since it is not tangible. Nor is it concealed, since for the same reason a break of connection is unreasonable. Nor is the hearer unheeding, since even by heeding it is not cognised. Nor has the sense-organ become defective, since another sound is cognised. Nor is there the absence of some other auxiliary since such a thing, having concomitance and non-concomitance is not obtained. Nor has it become supersensuous, since there is no valid means for such a postulation ; otherwise even in the case of a (destroyed) jar etc., there is the possibility of such a postulation. Nor is it reasonable that when the eternity of sound is established it is postulated, since that will be refuted (later).

37. But to that section (of the logicians) who do not accept this (*i.e.*, the perception of the destruction of sound), this is the reply. The destruction of sound, taken up in the controversy, is perceptible by sense-organs because it is the non-existence of what is within the scope of sense-organs, like the non-existence of a jar.

38. If it be said that that is not so because it is not in contact with the sense-organ or because its substratum is beyond the scope of sense-organs, it is not so. Indeed, this should be bringing forward an extraneous adjunct or the existence of a counter-probans through the non-cognition of the pervader.

39. It cannot be the first (of these two), because in respect of capability by nature, the capability of the auxiliary cannot be an extraneous adjunct, in so far as it (*i.e.*, perceptibility) is regulated in dependence of that alone (*i.e.*, capability of the auxiliary in the form of contact with sense-organs).

40. Nor is the perceptibility of non-existence prompted by the substratum being within the scope of sense-organs, since the absence of virtue etc., would turn out to be so. For the very reason it is not prompted by both.

41. Nor is it the second, since the first is non-existent. Indeed, as between the ear and the absence of sound, there is the natural relation of subject and predicate.

42. "Since the subject is beyond the scope of the sense-organs, how can it be the sphere of a knowledge of what is qualified by something that is within the scope of the sense-organ? How can what does not regulate the subject in that way be a predicate?" If it be so asked, it is not so, since the regulation of the subject in that way is the consequence. But that itself is not what is (meant by) predicate; for it will result in self-dependence in the form: cognition of inherence and non-existence is through the relation of (subject and) predicate; the cognition in that way is itself what is (meant) by predicate.

43. Therefore, indeed, as between these two, there is only the nature of being coupled with them, without another relation. And that capability itself to produce

the knowledge of something as qualified is (what is) called the relation of (subject and) predicate. And here, that is unavoidable because non-existence is by nature coupled with the substratum of the counter-correlate (*i.e.*, that of which it is the non-existence.)

44. If it be said that even in that case that knowledge should arise through that (*i.e.*, predication) only in that way (*i.e.*, as having as sphere a subject as qualified by the contact), it is not so, because pervasion is determined by the nature of the subject as cognised. Otherwise it would lead to this that in so far as there is found the generation of a knowledge of a qualified determination in colour etc. through inherence in what is in conjunction, in smell etc. also there would be the same.

45. "Even then, perception of nothing is seen as qualification of the sense-organ, but (only) as qualification of what is related to the sense-organ. And this disappears therefrom." If it be so said, it is not so, since this obstruction has as sphere what is related to an object that is in contact with the sense-organ. For, otherwise, there will occasion the non-perception of sound, in so far as perception is seen in the case of smell etc. through inherence in what is in conjunction and it is not seen through inherence.

46. Nor is there the presence of a counter-probans in so far as it is a non-existence while its substratum is a sense-organ, for pervasion is prompted by the absence of capability. And the absence of its capability is not merely its substratum being beyond the scope of

sense-organs, since its opposite by itself will turn out to be capability. Nor is it even thus, since there would occasion the perception of the destruction of virtue etc.

47. If it be said that its capability consists of even both, namely, having a perceptible substratum and having a perceptible counter-correlate, it is not so, since there is not accepted the rule of (its) being apprehended by both. Indeed, non-existence is apprehended through merely the counter-correlate. Otherwise, even the cognition "here on the floor there is no jar" will not be a perception. Indeed, here contact (it is that) is denied. And its non-existence is present in the jar, just as in the floor. Then, if there is utility for the floor as perceptible, it shall be there for the jar also, since there is no difference.

48. If the utility of the jar is otherwise, it shall be otherwise for the floor also, since there is no difference. If it be asked how it is otherwise, it is for the apprehension of the counter-correlate and (also) for the contact of the existence. Then, in so far as the apprehension of the counter-correlate, which is of the nature of recollection, can be through even what is not obtained, for this purpose there is no need to call for either of them being the sphere of perception ; whence is it for both ? But contact does not exist directly with the sense-organ for the conjunction of the jar and the floor. When there is with something, if the sense-organ is not contacted even with that, how can that lead to its cognition ? Indeed the sense-organ is not in contact merely

\* प्रातस्तर्पणमन्त्रस्य वेदव्यास ऋषिः स्मृतः ।

उक्तं हि छन्दो गायत्रं देवता तु चतुर्भुजः ॥ १५३ ॥

तर्पणे विनियोगः स्यात् इति वेदार्थनिर्णयः ।

भूः पुरुषं च ऋग्वेदं मण्डलं ब्रह्मरूपिणीम् ॥ १५४ ॥

आत्मानं चैव गायत्रीं सङ्कृतिं वेदमातरम् ।

सन्ध्यां कुमारीं वै हंसवाहिनीं मन्त्ररूपिणीम् ॥ १५५ ॥

ब्राह्मीमुषां च नीलां च ततः सर्वार्थसिद्धिदाम् ।

सर्वमन्त्राधिपां चैव सर्वयन्त्राधिपां तथा ॥ १५६ ॥

\* प्रातस्तर्पणमन्त्रस्य वेदव्यासो भगवान्गृषिः गायत्री छन्दः चतुर्भजो देवता । तर्पणे विनियोगः ॥

ओम् भूः पुरुषं तर्पयामि	ओम् सर्वार्थसिद्धिदां तर्पयामि
,, ऋग्वेदं	,, सर्वमन्त्राधिपां
,, मण्डलं	,, सर्वयन्त्राधिपां
,, ब्रह्मरूपिणीं	,, केशवं
,, आत्मानं	,, नारायणं
,, गायत्रीं	,, माधवं
,, साङ्कृतिं	,, गोविन्दं
,, वेदमातरम्	,, विष्णुं
,, सन्ध्यां	,, मधुसूदनं
,, कुमारीं	,, त्रिविक्रमं
,, हंसवाहिनीं	,, वामनं
,, मन्त्ररूपिणीं	,, श्रीवरं
,, ब्राह्मीं	,, हृषीकेशं
,, उषसीं	,, पद्मनाभं
,, नीलां	,, दामोदरं

ततः सन्तर्पयेद्विद्वान् केशवादैश्च नामभिः ।  
 आचम्य तीरमासाद्य स्थित्वा प्रागुत्तरामुखः ॥ १५७ ॥  
 प्राणानायम्य विधिवत् वन्दनं मन्त्रवैचरेत् ।

(<sup>२</sup>जपम्)

प्रणवस्य ऋषिर्ब्रह्मा गायत्री छन्द उच्यते ॥ १५८ ॥  
 परमात्मा देवता च मोक्षार्थे विनियुज्यते ।  
 अङ्गुष्ठानामिकाभ्यां तु नाभौ विन्यस्य तारकम् ॥ १५९ ॥  
 अङ्गुष्ठेन प्रदेशिन्या प्रणवं हृदि विन्यसेत् ।  
 अङ्गुष्ठमध्यमाभ्यां तु शिरसि प्रणवं न्यसेत् ॥ १६० ॥  
 त्रिःकृत्वः विन्यसेदेवं नाभौ हृदि च मूर्धनि ।  
 \* अकारेण हयुकारेण मकारेण पुनः पुनः ॥ १६१ ॥  
 अङ्गन्यासकरन्यासौ द्विजः कुर्यात्कमेण तु ।  
 सुरभिः पद्मयोनी च लिङ्गं प्रणवमुद्दिका ॥ १६२ ॥  
 वसुपत्रं तु हृत्पद्मे द्वात्रिंशत्केसरं तथा ।

<sup>१</sup> मुच्च—क, ख, ग.

<sup>२</sup> ( )—घ, ड.

* प्रणवस्य ऋषिर्ब्रह्मा गायत्री छन्दः परमात्मा देवता ।	
अं अङ्गुष्ठाभ्यां नमः	अं हृदयाय नमः
उं तजनीभ्यां स्वाहा	उं शिरसे स्वाहा
मं मध्यमाभ्यां वषट्	मं दिखाय वषट्
अं अनामिकाभ्यां हुम्	अं कवचाय हुम्
उं कनिष्ठिकाभ्यां वौषट्	उं नेत्रत्रयाय वौषट्
मं करतलकरपुष्टाभ्यां फट्	मं अद्वाय फट्

तस्य मध्ये स्थिता ध्यायेदिन्द्राद्या दिशि देवताः ॥ १६३ ॥

तासां मध्यगतो भानुः भानोर्मध्यगतः शशी ।

शशिमध्यगतो वह्निः वह्नेमध्यगता प्रभा ॥ १६४ ॥

प्रभामध्यगतं पीठं नानारक्तप्रवेष्टितम् ।

अनेकरक्तसंपूर्णं ज्वलदग्निसमप्रभम् ॥ १६५ ॥

तस्य मध्ये स्थितं शेषं सहस्रफणशोभितम् ।

शेषमध्यस्थितं देवं नारायणमनामयम् ॥ १६६ ॥

श्रीवत्सकौस्तुभोरस्कं पुण्डरीकाक्षमच्युतम् ।

शंखचक्रगदापद्मं मुसलं खड्गमेव च ॥ १६७ ॥

धनुश्च बाणं चाप्यष्टवाहुभिश्च धरं हरिम् ।

शुद्धस्फटिकसंकाशं चन्द्रकान्तिसमप्रभम् ॥ १६८ ॥

शुद्धं सूक्ष्मं निराकारं निर्विकारं निरञ्जनम् ।

अप्रमेयमजं देवं तं विद्यात् पुरुषोत्तमम् ॥ १६९ ॥

तैलाज्यवर्तिसंयोगविधूमज्योतिरूपकम् ।

अङ्गुष्ठमात्रं पुरुषं ध्यायेदोकारस्त्रिणम् ॥ १७० ॥

ओंकारं प्रणवाकारं हृत्पद्मे <sup>१</sup>सुव्यवस्थितम् ।

तस्मात्तमभ्यसेदेवं सर्वं परमेश्वरम् ॥ १७१ ॥

ओंकारप्रभवा वेदा ओंकारप्रभवाः स्वराः ।

ओंकारप्रभवं सर्वं त्रैलोक्यं सच्चराचरम् ॥ १७२ ॥

अष्टोत्तरशतं जस्त्वा प्रणवं मन्त्रनायकम् ।

<sup>१</sup> संव्यवस्थितम्—क, ख, ग, घ, ङ, च, छ, ज.

एवं नित्यं जपेद्यस्तु कृतकृत्यो भवेत्तरः ॥ १७३ ॥  
 कृत्वा सन्ध्यामभिध्यायेत् नीलग्रीवां सुशोभनाम् ।  
 वरदाभयहस्तां तां त्रिनेत्रां चन्द्रभूषणाम् ॥ १७४ ॥  
 प्रणवं परमात्मानं जपित्वा भक्तिसंयुतः ।  
 स्वात्मना तामभिध्यायन् प्रकुर्याद्वन्दनं बुधः ॥ १७५ ॥  
 अये माये बहूरूपे सन्ध्ये देवि नमोऽस्तु ते ।  
<sup>१</sup>अजरे अमरे देवि ब्रह्मयोने नमोऽस्तुते ॥ १७६ ॥  
 सन्ध्ये देवि महाभागे सर्वदेवनमस्तुते ।  
 त्वदुपासनमात्रेण सर्वपापैः प्रमुच्यते ॥ १७७ ॥  
 सर्वावस्थां गतो वाऽपि युक्तो वा सर्वपातकैः ।  
 जस्त्रोकारं विधानेन मुच्यते नात्र संशयः ॥ १७८ ॥  
 ज्ञानमुद्रां प्रदर्श्याथ जपकर्म समारभेत् ।  
 पर्वताग्रे नदीतिरे गोष्ठे देवालये गृहे ॥ १७९ ॥  
 सिन्धुँतिरे शुचौ देशे कुशदर्भसमन्विते ।  
 अश्वस्थमूले विप्राणां सन्निधौ शस्यते जपः ॥ १८० ॥

इत्यापस्तम्बस्मृतौ तृतीयः पटलः ॥

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<sup>१</sup> विताम्—छ, ज.

<sup>२</sup> The *Bahyrcasandhyāpaddhati-bhāsyā*, p. 19. quotes this line as taken from the *Taittirīya-Āraṇyaka* I, 35.

<sup>३</sup> देशे—अ.

<sup>४</sup> इति श्रीमदापस्तम्बधर्मशास्त्रे तृती—छ.

## चतुर्थः पटलः

द्विराचम्य जपस्थानं संप्रोक्ष्य कुशबारिणा ।  
 आसने सम्यगासीनः प्राणायामत्रयं चरेत् ॥ १ ॥  
 प्राणायामत्रयं कृत्वा सर्वकर्माणि चारभेत् ।  
 प्राणायामं विना कर्म सर्वं भवति निष्कलम् ॥ २ ॥  
 \* आसनार्थस्य मन्त्रस्य मेहपृष्ठ ऋषिः स्मृतः ।  
 सुतलं छन्द इत्युक्तं श्रीकूमो देवता स्मृतः<sup>१</sup> ॥ ३ ॥  
<sup>२</sup> आसने विनियोगश्च ततः कर्म समारभेत् ।

(आसनभेदाः)

कूर्म योगं च कमलं विमलं वीरमेव च ॥ ४ ॥  
 गरुडानन्तपदानि ज्ञानं विज्ञानमेव च ।  
 चतुर्थन्तं समुच्चार्य विन्यसेदासनं शुभम् ॥ ५ ॥

<sup>१</sup> स्मृता—क, ख, ग, घ, ङ, छ, ज.

<sup>२</sup> The mantra for the Āsana is mentioned in v. 9. below.

<sup>३</sup> माचरेत्—अ.

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\* आसनमन्त्रस्य मेहपृष्ठ ऋषिः सुतलं छन्दः श्रीकूमो देवता । आसने विनियोगः ।

व्याघ्राजिनं गृहस्थस्य मृगचर्म वटोःस्मृतम् ।  
 गृहस्थस्य विशेषेण चित्रकम्बलमुत्तमम् ॥ ६ ॥  
 दर्भासनं तु सर्वेषां यतीनां मृगचर्म च ।  
<sup>१</sup>दूर्वासनं व्याधिकरं पाषाणं मृत्युदं सदा ॥ ७ ॥  
 वंशासनं दरिद्रं स्थात् वस्त्रं तु व्याधिनाशनम् ।  
 तालं <sup>२</sup>वैत्रं <sup>३</sup>नालिकेरं आयसं दूरतस्त्यजेत् ॥ ८ ॥  
 उपविश्यासने शुद्धे जपं कुर्यात्समाहितः ।  
 ' पृथिवि त्वया धृता लोका 'देवि त्वं विष्णुना धृता ॥ ९ ॥  
 त्वं च धारय मां देवि पवित्रं <sup>४</sup>कुरु चासनम्' ।  
 इति मन्त्रं समुच्चार्य 'ह्युपविश्यासने शुभे ॥ १० ॥  
 दर्भान् धारयमाणः सन् प्राणायामान् समाचरेत् ।  
<sup>५</sup>प्रणवस्य ऋषिर्ब्रह्मा गायत्री छन्द उच्यते ॥ ११ ॥  
 देवता परमात्मा च विनियोगो जपे स्मृतः ।  
 ध्यानमस्य प्रवक्ष्यामि सर्वसिद्धिकरं परम् ॥ १२ ॥  
 औंकारकणिकामध्ये तसकाञ्चनसन्निभम् ।  
 पीताम्बरधरं देवं वन्दे सततमच्युतम् ॥ १३ ॥

<sup>१</sup> दार्वा—क, ख, ग, घ, ङ, छ, ज.

<sup>२</sup> पत्रं ना—घ, ङ, छ, ज ; लवेत्रं ना—च.

<sup>३</sup> रिक्षेत्य—क, ख, घ, ङ.

<sup>४</sup> विष्णुना त्वं पुरा धृता—छ.

<sup>५</sup> चासनं कुरु—क, ख, ग, घ, ङ, छ, ज.

<sup>६</sup> उपवि—क, ख, ग, घ, ङ.

<sup>7</sup> Two lines attributed to Pitāmaha in *SMP*, Āhnika p. 314.

भूरादिव्याहृतीनां तु कथ्यन्ते ऋषयोऽधुना ।

<sup>१</sup>अत्रिर्भूश्च कुत्सश्च वसिष्ठो गौतमस्तथा ॥ १४ ॥

काश्यपश्चाङ्गिराश्चैव <sup>२</sup>ससैते ऋषयः स्मृताः ।

गायघ्युष्णिगनुष्टुप् च बृहती पङ्क्तिरेव च ॥ १५ ॥

त्रिष्टुप् च जगती चैव छन्दांस्येतान्यनुक्रमात् ।

अग्निर्वायुश्च सूर्यश्च वागीशो वरुणस्तथा ॥ १६ ॥

इन्द्रश्च विशेदेवाश्च देवताः ससकीर्तिताः ।

<sup>३</sup>महाबीजमिति प्रोक्तं वक्ष्यन्ते शक्तयोऽधुना ॥ १७ ॥

ब्राह्मी स्वाहा <sup>४</sup>वाहिनी च तथा नित्या विलासिनी ।

प्रभावती च लोला<sup>५</sup> च सप्त<sup>६</sup> व्याहृतिशक्तयः ॥ १८ ॥

धवलः शबलश्चैव पीतः कृष्णश्च पाटलः ।

सुवर्णो नील इत्यासां वर्णाः प्रोक्ता <sup>७</sup>यथाक्रमात् ॥ १९ ॥

प्राणायामे विनियोग इति <sup>८</sup>तत्र समुच्चरेत् ।

करन्यासं पुरा कुर्याद्वैहन्यासमतः परम् ॥ २० ॥

<sup>१</sup> Compare, *SMP*, p. 314 (*Āhnika*) for the following six lines, continued again after leaving the second half of v. 17 (one line) for the next two lines.

<sup>२</sup> स्वै—क, ख, ग, घ, ङ, छ.

<sup>३</sup> होबी—घ, ङ.

<sup>४</sup> च वागीशा तथा—च, छ, ज.

<sup>५</sup> हा च—घ, ङ.

<sup>६</sup> महाव्याहृति—क, ख, ग, घ, ङ, च, ज.

<sup>७</sup> मनीषिभिः—क, ख, ग, घ, ङ, च, ज.

<sup>८</sup> मन्त्रं स—क, ख, ग, घ, ङ.

अङ्गन्यासं ततः कुर्यादैथं न्यासविधौ<sup>१</sup> क्रमः ।

(अङ्गन्यासः)

प्रकोष्ठान्तं वहिः पाण्योः करयोः करपृष्ठयोः ॥ २१ ॥

अङ्गुष्ठादिकनिष्ठान्तं उभयोर्हस्तयोः क्रमात् ।

भूरादिपञ्चकं<sup>२</sup> न्यस्य न्यसेदन्यदद्वयं तले\* ॥ २२ ॥

भूरिति<sup>३</sup> न्यस्य शिरसि 'भुवो बाहुयुगे तथा ।

'सुवश्वरणयोर्न्यस्य महर्वामकरे न्यसेत'<sup>४</sup> ॥ २३ ॥

वामस्कन्धे जनं न्यस्य तपो हस्तेऽथ दक्षिणे ।

<sup>१</sup> दद्वयं न्यास—क, ख, ग, घ, ङ, च, छ.

<sup>२</sup> विधिक्रमः—छ.

<sup>३</sup> न्यासं न्यसे—च.

<sup>४</sup> भूरित्यस्य च शि—अ.

<sup>५</sup> भुवोर्बाहुयुगे तथा—क, ख, ग, घ, ङ.

<sup>६</sup> भुवश्च—अ ; सुवश्च करयोः—क, ख, ग, घ, ङ.

<sup>७</sup> न्यसेत् हृदये भूमुर्वाँ—छ.

\* प्रणवस्य ऋषिर्ब्रह्मा देवी गायत्री च्छन्दः परमात्मा देवता ।

भूरादि सप्तव्याहृतीनां अत्रि भूगु कृत्स वसिष्ठ गौतम काश्यपाङ्गिरसो ऋषयः गायत्री उष्णिणगनुष्टुप् बृहती पञ्चक्तिः त्रिष्टुप् जगत्यः छन्दाँसि अग्नि-वाय्वर्कवागीशवरुण इन्द्र विश्वेदेवाः देवताः ।

ब्राह्मी स्वाहा वाहिनी निया विलासिनी प्रभावती लोला च यथाक्रमं व्याहृतिशक्तयः ।

धवलः शबलः पीतः कृष्णः पाठ्लः सुवर्णः नील इति यथाक्रमं व्याहृतिवर्णाः ।

## A DIALOGUE WITH MADAME BLAVATSKY

### ON ASTRAL BODIES OR DOPPELGANGERS

[Reprinted from *Lucifer* of December 1888, by courtesy of the Editor of *The Theosophist*, which incorporated *Lucifer*. The questions are by Mabel Collins, and the answers by H. P. Blavatsky.]

*Question.* Great confusion exists in the minds of people about the various kinds of apparitions, wraiths, ghosts or spirits. Ought we not to explain once for all the meaning of these terms? You say there are various kinds of "doubles"—what are they?

*Answer.* Our occult philosophy teaches us that there are three kinds of "doubles," to use the word in its widest sense. (1) Man has his "double" or shadow, properly so called, around which the physical body of the foetus—the future man—is built. The imagination of the mother, or an accident which affects the child, will affect also the astral body. The astral and the physical both exist before the mind is developed into action, and before the Ātmā awakes. This occurs when the child is seven years old, and with it comes the responsibility attaching to a conscious sentient being. This "double" is born with man, dies with him and can never separate itself far from the body during life, and though surviving him, it disintegrates, *pari passu*, with the corpse. It is this which is sometimes seen over the graves like a luminous figure of the man that was, during certain atmospheric conditions. From its physical aspect it is, during life, *man's vital double*, and after death, only the gases given off from the decaying body. But, as regards its origin and essence, it is something more. This "double" is what we

have agreed to call *lingasarira*, but which I would propose to call, for greater convenience, "Protean" or "Plastic Body."

*Q.* Why Protean or Plastic?

*A.* Protean, because it can assume all forms; *e.g.*, the "shepherd magicians" whom popular rumour accuses, perhaps not without some reason, of being "were-wolves," and "mediums in cabinets," whose own "Plastic Bodies" play the part of materialised grandmothers and "John Kings." Otherwise, why the invariable custom of the "dear departed angels" to come out but little further than arm's length from the medium, whether entranced or not? Mind, I do not at all deny foreign influences in this kind of phenomena. But I do affirm that foreign interference is rare, and that the materialised form is always that of the medium's "*astral*" or Protean body.

*Q.* But how is this astral body created?

*A.* It is not created; it grows, as I told you, with the man and exists in the rudimentary condition even before the child is born.

*Q.* And what about the second?

*A.* The second is the "Thought" body, or Dream-body, rather; known among Occultists as the *Mayavi-rupa*, or "Illusion-body." During life this image is the vehicle both of thought and of the animal passions and desires, drawing at one and the same time from the lowest terrestrial *Manas* (mind) and *Kama*, the element of desire. It is *dual* in its potentiality, and after death forms, what is called in the East, *Bhoot*, or *Kama-rupa*, but which is better known to Theosophists as the "Spook."

*Q.* And the third?

*A.* The third is the true *Ego*, called in the East by a name meaning "causal body" but which in the

*trans-Himalayan* schools is always called the "Karmic Body," which is the same. For *Karma* or action is the cause which produces incessant rebirths or "reincarnations." It is *not* the *Monad*, nor is it *Manas* proper; but is, in a way, indissolubly connected with, and a compound of the *Monad* and *Manas* in Devachan.

Q. Then there are three doubles?

A. If you can call the Christian and other Trinities "three Gods," then there are three doubles. But in truth there is only one under three aspects or phases: the most material portion disappearing with the body; the middle one, surviving both as an independent, but temporary entity in the land of shadows; the third, immortal, throughout the manvantara unless *Nirvāna* puts an end to it before.

Q. But shall not we be asked what difference there is between the *Mayavi* and *Kama-rūpa*, or as you propose to call them the "Dream-body" and the "Spook"?

A. Most likely, and we shall answer, in addition to what has been said, that the "thought power" or aspect of the *Mayavi* or "Illusion-body," merges after death entirely into the causal body or the conscious, *thinking EGO*. The animal elements, or power of desire of the "Dream-body," absorbing after death that which it has collected (through its insatiable desire to live) during life, *i.e.*, all the astral vitality as well as all the impressions of its material acts and thoughts while it lived in possession of the body, forms the "Spook" or *Kama-rūpa*. Our Theosophists know well enough that after death the *higher Manas* unites with the *Monad* and passes into Devachan, while the dregs of the *lower manas* or animal mind go to form this Spook. This has life in it, but hardly any consciousness, except, as it were by proxy; when it is drawn into the current of a medium.

*Q.* Is it all that can be said upon the subject?

*A.* For the present this is enough metaphysics, I guess. Let us hold to the "Double" in its earthly phase. What would you know?

*Q.* Every country in the world believes more or less in the "double" or doppelganger. The simplest form of this is the appearance of a man's phantom, the moment after his death, or at the instant of death, to his dearest friend. Is this appearance the *Mayavi-rupa*?

*A.* It is; because produced by the thought of the dying man.

*Q.* Is it unconscious?

*A.* It is unconscious to the extent that the dying man does not generally do it knowingly; nor is he aware that he so appears. What happens is this. If he thinks very intently at the moment of death of the person he either is very anxious to see, or loves best, he may appear to that person. The thought becomes objective; the double, or shadow of a man, being nothing but the faithful reproduction of him, like a reflection in a mirror, that which the man does, even in thought, that the double repeats. This is why the phantoms are often seen in such cases in the clothes they wear at the particular moment, and the *image* reproduces even the expression on the dying man's face. If the double of a man bathing were seen it would seem to be immersed in water; so when a man who has been drowned appears to his friend, the image will be seen to be dripping with water. The cause for the apparition may be also reversed; *i.e.*, the dying man may or may not be thinking at all of the particular person his image appears to, but it is that person who is sensitive. Or perhaps his sympathy or his hatred for the individual whose wraith is thus evoked is very intense physically or psychically; and

in this case the apparition is created by, and depends upon, the intensity of the thought. What then happens is this. Let us call the dying man A, and him who sees the double B. The latter, owing to love, hate, or fear, has the image of A so deeply impressed on his psychic memory, that actual magnetic attraction and repulsion are established between the two, whether one knows of it and feels it, or not. When A dies, the sixth sense or psychic spiritual intelligence of the *inner man* in B becomes cognisant of the change in A, and forthwith apprises the physical senses of the man, by projecting before his eye the form of A, as it is at the instant of the great change. The same when the dying man longs to see someone; *his* thought telegraphs to his friend, consciously or unconsciously along the wire of sympathy, and becomes objective. This is what the "Spookical" Research Society would pompously, but none the less muddily, call *telepathic impact*.

Q. This applies to the simplest form of the appearance of the double. What about cases in which the double does that which is contrary to the feeling and wish of the man?

A. This is impossible. The "Double" cannot act, unless the key-note of this action was struck in the brain of the man to whom the "Double" belongs, be that man just dead, or alive, in good or in bad health. If he paused on the thought a second, long enough to give it form, before he passed on to other mental pictures, this one second is as sufficient for the objectivisations of his personality on the astral waves, as for your face to impress itself on the sensitised plate of a photographic apparatus. Nothing prevents your form then, being seized upon by the surrounding Forces—as a dry leaf fallen from a tree is taken up and carried away by the wind—be made to caricature or distort your thought.

Q. Supposing the double expresses in actual words a thought uncongenial to the man, and expresses it—let us say to a friend far away, perhaps on another continent? I have known instances of this occurring.

A. Because it then so happens that the created image is taken up and used by a "Shell." Just as in séance-rooms when "images" of the dead—which may perhaps be lingering unconsciously in the memory or even the auras of those present—are seized upon by the Elementals or Elementary Shadows and made objective to the audience, and even caused to act at the bidding of the strongest of the many different wills in the room. In your case, moreover, there must exist a connecting link—a telegraph wire—between the two persons, a point of psychic sympathy, and on this the thought travels instantly. Of course there must be, in every case, some strong reason why that particular thought takes that direction; it must be connected in some way with the other person. Otherwise such apparitions would be of common and daily occurrence.

Q. This seems very simple; why then does it only occur with exceptional persons?

A. Because the plastic power of the imagination is much stronger in some persons than in others. The mind is dual in its potentiality: it is physical and metaphysical. The higher part of the mind is connected with the spiritual soul or Buddhi, the lower with the animal soul, the Kama principle. There are persons who never think with the higher faculties of their mind at all; those who do so are the minority and are thus, in a way, *beyond*, if not above, the average of human kind. These will think even upon ordinary matters on that *higher* plane. The idiosyncracy of the person determines in which "principle" of the mind the thinking is done, as also the

faculties of a preceding life, and sometimes the heredity of the physical. This is why it is so very difficult for a materialist—the metaphysical portion of whose brain is almost atrophied—to raise himself, or for one who is naturally spiritually minded, to descend to the level of the matter-of-fact vulgar thought. Optimism and pessimism depend on it also in a large measure.

*Q.* But the habit of thinking in the higher mind can be developed—else there would be no hope for persons who wish to alter their lives and raise themselves? And that this is possible must be true, or there would be no hope for the world.

*A.* Certainly it can be developed, but only with great difficulty, a firm determination, and through much self-sacrifice. But it is comparatively easy for those who are born with the gift. Why is it that one person sees poetry in a cabbage or a pig with her little ones, while another will perceive in the loftiest things only their lowest and most material aspect, will laugh at the “music of the spheres,” and ridicule the most sublime conceptions and philosophies? This difference depends simply on the innate power of the mind to think on the higher or on the lower plane, with the *astral* (in the sense given to the word by St. Martin), or with the physical brain. Great intellectual powers are often no proof of, but are impediments to spiritual and right conceptions; witness most of the great men of science. We must rather pity than blame them.

*Q.* But how is it that the person who thinks on the higher plane produces more perfect and more potential images and objective forms by his thought?

*A.* Not necessarily that “person” alone, but all those who are generally sensitives. The person who is endowed with this faculty of thinking about even the most trifling things from the higher plane of thought has, by virtue of

that gift which he possesses, a plastic power of formation, so to say, in his very imagination. Whatever such a person may think about, his thought will be so far more intense than the thought of an ordinary person, that by this very intensity it obtains the power of creation. Science has established the fact that thought is an energy. This energy in its action disturbs the atoms of the astral atmosphere around us. I already told you ; the rays of thought have the same potentiality for producing forms in the astral atmosphere as the sun-rays have with regard to a lens. Every thought so evolved with energy from the brain, creates *nolens volens* a shape.

*Q.* Is that shape absolutely unconscious ?

*A.* Perfectly unconscious unless it is the creation of an adept, who has a preconceived object in giving it consciousness, or rather in sending along with it enough of his will and intelligence to cause it to appear conscious. This ought to make us more cautious about our thoughts.

But the wide distinction that obtains between the adept in this matter and the ordinary man must be borne in mind. The adept may at his will use his *Mayavi-rupa*, but the ordinary man does not, except in very rare cases. It is called *Mayavi-rupa* because it is a form of illusion created for use in the particular instance, and it has quite enough of the adept's mind in it to accomplish its purpose. The ordinary man merely creates a thought-image, whose properties and powers are at the time wholly unknown to him.

*Q.* Then one may say that the form of an adept appearing at a distance from his body, as for instance Ram Lal in *Mr. Isaacs*, is simply an image ?

*A.* Exactly. It is a walking thought.

*Q.* In which case an adept can appear in several places almost simultaneously.

A. He can. Just as Apollonius of Tyana, who was seen in two places at once, while his body was at Rome. But it must be understood that not *all* of even the *astral* adept is present in each appearance.

Q. Then it is very necessary for a person of any amount of imagination and psychic powers to attend to their thoughts?

A. Certainly, for each thought has a shape which borrows the appearance of the man engaged in the action of which he thought. Otherwise how can clairvoyants see in your *aura* your past and present? What they see is a passing panorama of yourself represented in successive actions by your thoughts. You asked me if we are punished for our thoughts. Not for all, for some are still-born; but for the others, those which we call "silent" but potential thoughts—yes. Take an extreme case, such as that of a person who is so wicked as to wish the death of another. Unless the evil-wisher is a *Dugpa*, a high adept in black magic, in which case Karma is delayed, such a wish only comes back to roost.

Q. But supposing the evil-wisher to have a very strong will, without being a *dugpa*, could the death of the other be accomplished?

A. Only if the malicious person has the evil eye, which simply means possessing enormous plastic power of imagination working involuntarily, and thus turned unconsciously to bad uses. For what is the power of the "evil eye"? Simply a great plastic power of thought, so great as to produce a current impregnated with the potentiality of every kind of misfortune and accident, which inoculates, or attaches itself to any person who comes within it. A *jettatore* (one with the evil eye) need not be even imaginative, or have evil intentions or wishes. He may be simply a person who is naturally fond of witnessing or reading about sensational

scenes, such as murder, executions, accidents, etc., etc. He may be not even thinking of any of these at the moment his eye meets his future victim. But the currents have been produced and exist in his visual ray ready to spring into activity the instant they find suitable soil, like a seed fallen by the way and ready to sprout at the first opportunity.

Q. But how about the thoughts you call "silent"? Do such wishes or thoughts come home to roost?

A. They do; just as a ball which fails to penetrate an object rebounds upon the thrower. This happens even to some *dugpas* or sorcerers who are not strong enough, or do not comply with the rules—for even they have *rules* they have to abide by—but not with those who are regular, fully developed "black magicians"; for such have the power to accomplish what they wish.

Q. When you speak of rules it makes me want to wind up this talk by asking you what everybody wants to know who takes any interest in occultism. What is a principle or important suggestion for those who have these powers and wish to control them rightly—in fact to enter occultism?

A. The first and most important step in occultism is to learn how to adapt your thoughts and ideas to your plastic potency.

Q. Why is this so important?

A. Because otherwise you are creating things by which you may be making bad Karma. No one should go into occultism or even touch it before he is perfectly acquainted with his own powers, and that he knows how to commensurate it with his actions. And this he can do only by deeply studying the philosophy of Occultism before entering upon the *practical* training. Otherwise, as sure as fate—**HE WILL FALL INTO BLACK MAGIC.**

# THE COMMENTARY OF CATURBUJA MIS'RA OF KĀMPILYA ON THE AMARUS'ATAKA AND ITS CHRONOLOGY

*Between A.D. 1300 and 1600*

BY P. K. GODE, M.A.

AUFRECHT<sup>1</sup> records a few MSS. of a commentary on the *Amarusataka* called the *Bhāvacintāmaṇi* by Caturbhujā Misra. Two<sup>2</sup> of these MSS. belong to the Govt. MSS. Library at the B.O.R. Institute, Poona. As the chronology of this commentary has not been studied by any scholar I propose to analyse these two MSS. available to me and record some data which may enable me to fix some limits for the date of this commentary.

The commentator bows to god Hari at the commencement of the commentary.<sup>3</sup> In the concluding verse<sup>4</sup> he gives

<sup>1</sup> C. C. I, 28—"Oudh, 1877, 16."

<sup>2</sup> C. C. II, 5—"RgB 321"=No 321 of 1884-87 (B.O.R. Institute.)

<sup>3</sup> C. C. III, 7—"Bd. 365"=No. 365 of 1887-91 (B.O.R.I.) Out of the three MSS. recorded by Aufrecht two belong to the Government MSS. Library at the B.O.R.I.

<sup>4</sup> These are:—No. 321 of 1884-87 and No. 365 of 1887-91. These MSS. have been described by me on pp. 24-26 of my Catalogue of Kāvya MSS., Vol. XIII, Part I (B.O.R.I.) 1940.

<sup>5</sup> MS. No. 321 of 1884-87 begins:—"श्रीकृष्णाय नमः ।

एकं चुंबति यो पयोधररसं गृह्णाति संश्लिष्यति

प्रायोन्यामपरां प्रसाद्यति यः सप्रेक्ष्यते यं मुहुः ।

कस्याचिक्रं कुचप्रहं प्रकुरुते ससेवते योनिं

शृंगारंत्विति तं नमामि सततं गोपालब्राह्मं हरिं ॥ १ ॥

<sup>6</sup> *Ibid*, folio 42. This verse reads as follows:—

“कांपिष्ये स्वर्धुनीनीरपूरतीरनरस्त्विते ।

चतुर्मुर्जेन वसता भावचिन्तामणिः कृतः ॥”

us the place of his residence *viz.*, “कांपिल्य” which needs to be identified.

During the course of his commentary Caturbhaja Misra (=CM.) points out several *Alamkāras* contained in the *Amarasataka* stanzas. Some of them are :

अनुप्रास—fol. 2,	“मध्यांतदीपकालंकारौ”—fol. 15,
उपमा—fol. 2, 16, 26,	असंगति—fol. 17,
दीपक—fol. 2, 26, 42,	आक्षेप—fol. 17, 35, 39,
अनुशश्याक्षेप—fol. 2,	अवसर—fol. 18,
अनुमान—fol. 4,	लेश—fol. 19,
सहोक्ति—fol. 5, 12, 17, 21, 41,	स्वभावाख्यानं—fol. 19, 24,
परिवृत्ति—fol. 6,	व्याजोक्ति—fol. 23, 30, 35,
विशेषोक्ति—fol. 6,	यत्ताक्षेप—fol. 23,
अप्रस्तुतप्रशंसा—fol. 7, 18, 31, 33, 36, 42,	परिकर—fol. 25,
स्वभावोक्ति—fol. 8,	सम्म—fol. 25,
जाति—fol. 8, 18, 27, 34, 38, 41,	तदगुण—fol. 26,
विशेषोक्ति—fol. 9, 16,	पर्यायोक्ति—fol. 27, 39,
भाँतिमान्—fol. 9, 21,	यथासंख्यम्—fol. 29,
विषम—fol. 10, 15, 23, 31, 35,	“चतुराविरोध”—fol. 31,
समुच्चय—fol. 10, 29, 30, 41,	प्रश्नोत्तरम्—fol. 32,
विशेष—fol. 10, 20,	सामान्योक्ति—fol. 33,
विभावना—fol. 11, 12, 32, 37,	स्वभावन्—fol. 33,
सूक्ष्म—fol. 11,	कर्तृदीपम्—fol. 37,
समाधि—fol. 13,	उपदेशाक्षेप—fol. 40,
पिहितम्—fol. 13,	उत्प्रेक्षा—fol. 40.

While pointing out some of the above *Alamkāras* CM. quotes their definitions such as :

fol. 4—“ यत्र बलीयः कारणमालोक्याभूतमेव भूतमिति ।  
भावीति वा तथान्यत्कृथ्यते तदप्यनुमानं ॥ ”

fol. 8—“ स्वभावोक्तिस्तु डिभादेः स्वक्रियारूपवर्णनं । ”

fol. 10—“ कर्तुः क्रियाफलावातिनैवानर्थः कश्चिद्गवे । स विषमः ”  
“ — “ तत्सिद्धिहेतावेकस्मिन् यत्रान्यत्तकरं भवेत् समुच्चयोसौ ”

fol. 11—“ क्रियायाः प्रतिषेधेषि फलव्यक्तिर्विभावना ”  
“ — “ इंगिताकारलक्ष्योर्धः सौक्ष्म्या सूक्ष्म इति स्मृतः ”

fol. 13—“ समाधिः सुकरं कार्यं कारणांतरयोगतः ”  
“ — “ यत्रापि प्रबलतया गुणः समानाधिकरणमसमानं ।  
अर्थातिरं पिदध्यादाविर्भूतं च तत्पिहितं ॥ ”

I desist from quoting other definitions for want of space.  
The commentary quotes from earlier works and authors noted below :

अमरः—fol. 3, 6, 11, 14, 21, 22, 23, 31, 32, 36, 37, 41, 42,  
हलायुधः—fol. 4,  
विश्वः—fol. 7, 20, 23, 33, 34, 38,  
संगीते<sup>1</sup>—fol. 22.

<sup>1</sup> This extract reads as follows on Folio 22 of MS. No. 321 of 1884-87 (See also folio 28 of MS. No. 365 of 1887-91).

दृष्टिलक्षणानि संगीते यथा—

- 1—‘ सत्त्वसुद्विरतीदृष्टिर्द्वाविकसितास्थिरा ।
- 2—मुहुश्वला स्थिरापार्श्वविलोकनी बहिल्मुखी ॥
- 3—गूदावलोकनी शीघ्रनिवृत्ता च विलोकनात् ।
- 4—शंकायां शकिता दृष्टिस्त्वानि शंकसूरिणा ॥
- 5—मध्या निर्गमनोद्युक्ता भाति विस्फारितौ पुदौ ।
- 6—तारेके चंचले यस्याः सा स्याद्दृष्टिभयान्विता ॥
- 7—चकितद्विपुटक्षिधत्तारकात्यंतलोहिता ।
- 8—रुचा भृकुटि भीमोग्रा रौद्रा दृष्टिरुदाहता ॥

The lexicon विश्व quoted by CM. was composed in A.D. 1111, while हलायुध quoted on folio 4 is the author of the lexicon अभिधानरत्नमाला composed about 950 A.D.<sup>1</sup>

I have pointed out elsewhere<sup>2</sup> that Arjunavarmadeva, whose dates are A.D. 1211-1215, quotes the following stanza from the *Āryā-Saptasati* in his commentary on the *Amarasataha* [Vide Page 12 of *Kāvyamālā* No. 18 (*Amarasataha*)] :

“ यदुकं गोवर्धनाचार्येण—  
 अन्यमुखे दुर्वादो यः प्रियवदने स एव परिहासः ।  
 इतेरन्धनजन्मा यो धूमः सोऽगुरु समुद्भवो धूपः ॥ ”

As Govardhanācārya was a contemporary of Jayadeva, the author of the *Gitagovinda*, who was a court-poet at the court of King Lakṣmaṇasena of Bengal (A.D. 1185-1206) Arjunavarmadeva was practically a junior contemporary of Govardhanācārya. Consequently the two contemporaries may be said to belong to the period A.D. 1150-1220. Arjunavarmadeva

- 9—स्त्यरोद्गतपुरां रक्षा किंचित्तरलतारकां ।
- 10—भृकुटी कुटिलां दर्शि कुरुदां ब्रूते हरप्रियः ॥
- 11—अथवा सापराधेषि भर्त्यैवं मानं लाजन्ति etc.,

In Chapter VIII of the *Nātyasāstra* (*Kāvyamālā* No. 42, 1894), p. 89 we find the subject of दृष्टिलक्षणानि dealt with in detail. Compare lines 1, 8 and 10 in the above extract with the following lines in the *Nātyasāstra* (p. 89) :—

- “ सत्त्वमुद्दिरती दृष्टा दृष्टिस्त्वाहसंभवा ॥ ५७ ॥ ”
- “ रक्षा स्त्यरोद्गतपुरानिष्टब्धोद्गततारका ।
- कुटिलश्रुकुटिर्दिः कुद्वा क्रोधैभिधीयते ॥ ५६ ॥ ”

The work on संगीत quoted by CM. has evidently drawn its material from the above Section of the *Nātyasāstra*.

<sup>1</sup> Vide p. 414 of Keith : *Sanskrit Literature*, 1928.

<sup>2</sup> Vide my paper on “ A New Approach to the Date of Jayadeva ” etc. to be published shortly.

quotes the above verse of Govardhanācārya in his comment on stanza 8 of the *Amarusataka*. This very verse is quoted by *CM.* in his *Bhāvacintāmaṇi* on this very stanza. *CM.*, however, does not mention Govardhanācārya. He merely quotes the verse as follows on folio 5 of *MS. No. 321 of 1884-87* :—

“ यदुकं । अन्यसुखे . . . . . सोम्यस्योधूप इति ”

It appears from the above quotation that *CM.* had before him Arjunavarmadeva's commentary on the *Amarusataka*.

The foregoing evidence may warrant an inference that *CM.* composed his commentary *Bhāvacintāmaṇi* after c. A. D. 1250. The later limit to the date of this commentary is furnished by the date *Sārvat* 1726 (=A.D. 1670)<sup>1</sup> of a *MS.* of this commentary at the B. O. R. Institute *viz.* *No. 365 of 1887-91*. This *MS.* also contains the stanza from the *Āryā-saptasati* referred to above. It occurs on folio 6 of this *MS.* We are thus in a position to fix the limits for the date of the commentary of *CM.* between about A.D. 1250 and 1600.

*Kāmpilya* mentioned by *CM.* as his native place is possibly identical with *Kampil* 28 miles northeast of Fattegad in the Farrakhabad district of the United Provinces. It is situated

<sup>1</sup> The Colophon of the *MS.* reads as follows :

“ कांपिल्ये स्वर्धुनीनीपूरीरामिष्ठिते ।  
 चतुर्भुजेन वसता भावचित्तामणिः कृतः ॥ १ ॥  
 अमर्लक् कविना रचितं शंगारशतं यथामति मयैतत् ।  
 व्याख्यातं भो रसिका आस्थां त्रिविश्वद्वये भवतां ॥ २ ॥  
 अमर्लकशतकस्त्येयं टीका संशोध्यतां त्रुघ्नः ।  
 परोपकारकरणशुद्धांतकरणाद्वितं ॥ ३ ॥  
 . . . . . सं १७२६ सावणसु १ . . . . ॥

on the old Ganges<sup>1</sup> between Budaon and Farrakhabad as stated by Nandolal Dey (p. 88 of *Geogr. Dictionary*, 1927).

There is a town in Hospet *taluk* of the Bellary District called *Kāmpili* on the bank of Tungabhadrā river.<sup>2</sup> I cannot say if this town has any connection with कांपिल्य, the native place of Caturbhūja Misra.

The editor of the *Amarusātaka* mentions five commentators<sup>3</sup> of this poem but this number does not contain the name of CM. the author of the *Bhāvacintāmaṇi*.

It remains to be seen if any commentators of the *Amarusātaka*, posterior to CM. refer to him in their commentaries.



<sup>1</sup> The expression “स्वर्धुनीरपूरतीरमरस्थिते” as applied to कांपिल्य by CM. supports the identification of कांपिल्य with *Kāmpil* on the old Ganges. स्वर्धुनी = स्वर्गज्ञा.

<sup>2</sup> Vide p. 721 of *Indian Companion* by G. H. Khandekar, Sept. 1884 (Law Printing Press, Poona).

<sup>3</sup> Vide p. 2 of Intro. to *Kāvyamālā* 18 (*Amarusātaka*)—The Commentators mentioned are:—(1) अर्जुनवर्मदेव, (2) वेमभूपाल, (3) ऋमदेव, (4) रविचन्द्र, (5) सूर्यदास and (6) शेषरामकृष्ण—Aufrecht mentions a few more as follows :

C. C. I. p. 28—कोकसंभव, ज्ञानानन्द कलाधरसेन, नंदलाल, रामस्व, शंकराचार्य, हरिहरभट्ट.

C. C. II. p. 5—देवशंकरभट्ट, वीरनारायणभूपाल, ऋमदेव,  
There are some anonymous commentaries mentioned by Aufrecht.

# THE DHARMATATTVAKALĀNIDHI OF MAHĀRĀJA PRTHVICANDRA

BY K. MADHAVA KRISHNA SARMA, M. O. L.

THE *Dharmatattvakalānidhi* of *Mahārāja Prthvīcandra* is a very extensive work on *Dharmasāstra*. According to Prof.<sup>1</sup> P. V. Kane it consists of ten divisions called *Prakāśas*. Of these, the 7th, *viz.* the *Āśvācāprakāśa* is available in the Baroda Oriental Institute. From this Prof.<sup>2</sup> Kane gives the following information.

“धर्मतत्त्वकलानिधि by पृथ्वीचन्द्र, son of नागमल्ल. His बिरुद्स are कलिकालकर्णप्रताप, परमवैष्णव. Divided into ten प्रकाश, 7th being on आशौच. Baroda O. I. No. 4006.”

Three more *Prakāśas* of the work are available in the Anup Sanskrit Library which is very rich in the collection of *Dharmasāstra*. These are the *Vyavahāraprakāśa*, the *Vrataprakāśa* and the *Samayaprakāśa*.<sup>3</sup> From these it is possible to give some information regarding its date which is not given by Prof. Kane.

## THE VYAVAHĀRAPRAKĀŚA

Paper. 299 folia. 14"×6". 11 lines in a page. *Devanāgarī script*. In fairly good order. Complete.

<sup>1</sup> *History of Dharmasāstra*, Vol. I, p. 566.

<sup>2</sup> *Ibid.*

<sup>3</sup> The present numbers of these in the Library are 2437, 2438 and 2432 respectively.

Begins :

सिद्धिः । गणेशाय नमः ।

विद्वद्विः सह भूसुरैरनुदिनं स प्राणिवाकः स्वयं  
लोभक्रोधविवर्जितः कल्यते यः पौरकार्यं कृती ।  
धर्माधर्मविवेचकः क्षितिभृतां सन्मार्गदीक्षागुरुः  
पृथ्वीचन्द्रनरेश्वरो व्यवहृतिं प्रस्तौति सत्प्रीतये ॥

Ends : एतानि ब्राह्मणस्य दण्डकारणानि भवन्तीत्यर्थः ।

इति श्रीमन्महीमण्डलाखण्डलश्रीनागममृष्टात्मजविषमप्रतिज्ञापरिपूरणपरायण-  
कलिकालकर्णप्रतापलङ्कृधरशारणागतराजवज्रपञ्चरपरमवैष्णवरिपुगजसिंहेत्यादिनिज-  
विरुद्धराजीविराजमानोन्नतमहाराजाधिराज श्रीपृथ्वीचन्द्रविरचिते धर्मतत्त्वकलानिधौ  
महानिबन्धे व्यवहारप्रकाशे घूतसमाह्यादिनिरूपणं नाम चतुर्दश उद्घासः ॥

व्यवहारप्रकाशोऽत्र पृथ्वीचन्द्रविविर्मिते ।  
त्रिसप्ताभ्यधिकक्षेत्रसहस्रनवकं किल ॥

संवत् १९३० समये फाल्गुनसुदि १९ ब्रुधवासरे हस्तनक्षत्रे श्रीसेहुण्डा-  
सुभनामनगरे महाराजाविराजश्रीपृथ्वीचन्द्रदेवराज्ये तस्मिन्काले वर्तमाने श्रीवा-  
स्तव्यकायस्थपातृन् पुस्तकमिदमलेखि ॥ शुभमस्तु ॥

मङ्गलं लेखकानां च ० ॥

This is divided into fourteen *Ullāsas*, the *Vyavahāra-svarūpatadbhedādi*, the *Āsedhabhāṣānādeyavyavahārādi*, the *Likhitabhukti*, the *Sākṣisākṣyanarhasākṣiprabuddhādi*, the *Divyādi*, the *Nirṇayādi*, the *Rñādānāpada*, the *Nikṣepādi*, the *Abhyupetyasusrūṣādi*, the *Samviduyatikramakritānusayavikriyāsanypradānādi*, the *Vāgdāṇḍapārūṣyādi*, the *Sāhasastrisamagrahaṇaṣṭriḍipumṣadharma*, the *Dāyabhāga* and the *Dyūtasamāhvayādi*.

## THE VRATAPRAKĀSA

Paper. 347 folia. 14"X6". 11 lines in a page. *Devanāgarī script.* . In fairly good order. Complete.

Begins : सिद्धिः ।

अमलकमलसंस्था लेखनीपुस्तकोद्य-  
त्करयुगलसरोजा कुन्दमन्दारगौरा ।  
धृतशशधरखण्डोङ्गासिकोटीनचूडा  
भवतु भवभयानां भङ्गिनी भारती नः ॥

Ends : इति श्रीमहाभारतोक्तानि महातपोव्रतानि ॥

इति श्रीमन्महीमण्डला० व्रतप्रकाशे प्रकीर्णकव्रतनिरूपणं नाम चतुर्दश  
उल्लासः ॥ व्रतप्रकाशः समाप्तः ॥ संवत् १९३९ समये सावण सुदि ४ सुक्र-  
वासरे लिखितं सीकायस्थगोलरि ॥ शुभमस्तु ॥ मङ्गलं भवतु ॥

A recent hand adds in pencil: श्लोक ११०००.

This also is divided into fourteen *Ullāsas*, the *Vratakartavyatā*, the *Paribhāṣā*, the *Pratipadāditithivrata*, the *Vāravrata*, the *Nakṣatravrata*, the *Yogavrata*, the *Yogakaranaṇavrata*, the *Samkrāntivrata*, (10 and 11) the *Māsavrata*, the *Nānāmāsavrata*, the *Samvatsaravrata* and the *Prakīrṇakavrata*.

## THE SAMAYAPRAKĀS'A

Paper. 28 folia. 14"X7". 20 lines in a page. *Devanāgarī script.* Injured. Incomplete, larger portion missing.

Ends :

अत्राधमेधिकं पुण्यं स्नातश्च लभते नरः ।  
दानमक्षयतां याति पितृणां चापि तर्षणम् ॥

इति श्रीमन्महीमण्डल० विशतितम उल्लासः समाप्तः ॥

षट्सहस्रीमितैः श्लोकैरुपेतोऽतिमनोहरः ।

तृतीयः पूर्तिमगमत्प्रकाशः समयाभिधः ॥

स्वस्ति श्रीनृपशालिवाहनशके १९९१ शुक्लाब्दे आश्विनवदि अष्टम्यां भौमे  
पुनर्वसुन . . . . ॥

According to the colophon this is the third *Prakās'a* and is divided into twenty *Ullāsas*. The MS. contains only *Ullāsas* 3—7 and 20 with several gaps. These *Ullāsas* are the *Ekabhaktādin-aktanakṣatrasamaya*, the *Upavāsatithivratacaryāṅganiyama*, the *Tithisāmānyanirṇaya*, the *Janmāṣṭamīmahālakṣmīvratasamayanirṇaya* and the *Prakīrṇa* respectively.

The dates of the above MSS. are *Śaṃvat* 1530, 1535 and *Saka* 1551. The endorsement at the end of the first MS. makes it clear that it was written during the reign of the author *Pr̥thvīcandra*. The date is *Śaṃvat* 1530, i.e. A.D. 1472. On the basis of this we can safely assign *Pr̥thvīcandra* to the latter half of the 15th century. This ruler has not yet been identified. His date which is given here for the first time will probably enable us to identify him and also to know the historical events connected with his *Birudas*.

## INSCRIPTIONS OF UTTARAMERŪR

BY A. N. KRISHNA AIYANGAR, M.A., L.T.

UTTARAMERŪR, lying about fifty miles by road to the southwest of Madras, is today a small town with a population of over 10,000. During the long period of its existence of over 1200 years it has passed through several vicissitudes, in spite of which the locality has retained many of its most interesting antiquities. Most of the shrines have a history of their own which could be constructed from the inscriptions engraved on their walls by the successive kings who held sway over the area. It is remarkable that several names found in the inscriptions as indicating the names of localities, streets, the fields and their channels, should still be found in current use. The persistence of these old names is found nowhere else to this extent and therefore constitutes a special feature of the place.

The inscriptional records of the place range from the times of the later Pallavas in the last quarter of the eighth century to the middle of the thirteenth which witnessed the downfall of the Cola empire. The unique feature of the records is the continuity of social life as depicted in them despite the political changes that followed the conflicts of the Rāṣṭrakūṭas, the Pallavas and the Colas etc. with one another. The famous inscriptions of Parāntaka recording the constitution, powers, method of electing committees and procedure

of the *Sabhā* of *Uttaramerūr* have long before become classic examples.<sup>1</sup> The inscriptions of *Kanṇāradeva*<sup>2</sup> of the *Rāṣṭrakūṭa* line indicating the penetration to the south of the *Rāṣṭrakūṭa* forces, draws pointed attention to the unsettled nature of the *Cola* boundary in the days that followed the defeat and death of *Parāntaka I.* (A.D. 907-52). The identification of the mysterious *Pārthivendravarman*, whose inscriptions are also recorded at *Uttaramerūr*, offers an interesting though somewhat baffling problem. Professor *Nilakanta Sastri* has suggested<sup>3</sup> that the name *Pārthivendravarman* may probably be only another name of *Āditya Cola II.*

The Department of South Indian Epigraphy has copied over 135 inscriptions from *Uttaramerūr*. Of these (which were copied in the years 1898 and 1923) those contained in the report for 1898 have all been published by the Department mostly in the *South Indian Inscriptions* and partly in the *Epigraphia Indica*. About 34 inscriptions still remain unedited. The Superintendent has been kind enough to consider my request in permitting me to read and edit some of these for my work. He has lent me the original impressions of some of these and has also checked my reading of these inscriptions in the light of the transcripts in his office and has given valuable advice in the selection of the readings.

<sup>1</sup> These were edited by *Venkayya* in the *ASR* 1904-05 and reproduced in his *Hindu Administrative Institutions in South India*, by Dr. S. K. Aiyanagar (pp. 212-45). *Sir William Meyer Lectures* (1929-30). Professor *Nilakanta Sastri* verified the text of *Venkayya* *in situ* and published his critical text and translation in his *Studies in Cola History and Administration*, 1932 (University of Madras), pp. 131-175.

<sup>2</sup> e.g. 41 of 1898

77 of 1898

89 of 1898.

<sup>3</sup> *Studies in Cola History and Administration*, p. 123, footnote.

I record with pleasure my grateful thanks to Sri Rao Bahadur C. R. Krishnammacharlu, the Superintendent and Sri G. V. Srinivasa Rao, Senior Assistant to the Superintendent, for the kind help received from them.

The three inscriptions which are dealt with in this paper belong to the time Rājarāja the Great of the imperial Colas of the Vijayālaya line. Professor Nilakanta Sastri has dealt with, exhaustively, about his reign and has incidentally pointed out the usefulness of the *prasastis* of the Cola kings found in their inscriptions. Writes Professor Sastri :<sup>1</sup>

"The Pallavas and Pāṇḍyas followed the injunctions of the Dharma-sāstras, and in their copper plate grants, they caused a brief history of their ancestors to be engraved before recording the occasion for and the details relating to the particular gift. But Rājarāja was the first Tamil king who conceived the idea of formulating in set phrases an official record of the chief events of his reign which was to serve as an introduction to his stone-inscriptions. In this he was followed by almost every one of his successors on the Cola throne, and as we shall see that the *prasasti* of his son Rājendra I, which is rather brief in the early regnal years, grows in length as the reign advances and descriptions of fresh events are added on to it as they take place ; these official 'historical introductions' in the Coḷa inscriptions are, in fact, an important aid to the discovery of the particular king to whose reign any given record belongs. Sometimes the same king used two or more forms of such introductions and Rājarāja I seems himself to have employed atleast three forms of which the one beginning '*tirumagal pola*' was the most common from the eighth year onwards. In this introduction the only reference to the first campaign of the reign, seems

<sup>1</sup> *The Colas*, vol. I, pp. 201-2.

to be the phrase employed about Kāṇḍalūr Sālai already quoted. A second form of the introduction also places the victory at Sālai first among the achievements of the reign. Yet another dated in the twentieth year mentions that Rājarāja destroyed the town of Madurai, conquered the haughty kings of Kollam, Kolladesam and Kodumgolur and that the kings of the sea waited on him."

The forgoing analysis of Professor Nilakanta Sastri summarises the essential features of these historical introductions and forms the main basis for all further work in the period. The three inscriptions which I have now selected for publication belong to the reign of Rājarāja and are numbered as 163, 164 and 165 of 1923 respectively.<sup>1</sup> While these three record the gifts by three different persons from three different localities of the place, the purpose of the grants is common, namely the maintenance of a perpetual lamp or *Nandā Vilakku*. The belief in the efficacy of the beneficial effects of such grants was common in those days and is continued even to the present day. The ceremonial rites make the presentation (*dāna*) of lamps obligatory on certain prescribed occasions. A lamp perpetually maintained in the presence of a divinity must of course help in the search for salvation.

## I

## 163 of 1923

This inscription of Rājakesari Rājarāja is engraved on the north wall of the Sundaravaradaperumāl temple at Uttaramerūr<sup>2</sup> in Tamil alphabet using grantha letters for

<sup>1</sup> *Annual Report of South Indian Epigraphy*, 1923, p. 77.

<sup>2</sup> *ibid.*, p. 77.

The scheme followed in the arrangement of the blocks of the inscription requires a word of explanation. The great length of the inscription necessitated breaking it into parts of manageable size for purposes of block-making which have been retained and numbered serially 1 to 4. The matter in block 1 marked  $\alpha$  is continued in the corresponding portion  $\alpha$  of blocks 2, 3, and 4; similarly  $b$  and  $c$  are to be read continuously in the corresponding portions of Nos. 2, 3 and 4. Read thus, the continuity of the text of the inscription is kept in tact.

A. N. KRISHNAN

*ra, ma, ja, bha ha, sa* etc. Among conjunct consonants *Sva*, *S'ri*, *Sti*, *Sna*, *Kra*, *ndra*, *bra*, *tya*, *nda* are found in the grantha characters.<sup>1</sup>

The inscription records the gift of 96 sheep for the maintenance of a *Nandā vilakku* in the temple of Vellaimūrti Ālvār by one *Pokkaccāni* of the Brahmin caste and wife of Komadattu Nārāyaṇakramavittan belonging to Vāmanaceri, a part of Uttaramerūr. This charity was to be under the control of the *Perilamaiyār* who were to maintain it as long as the sun and moon endured, and to supply, every day, one-fourth measure of ghee for the maintenance of the lamp. In default, the duty of supervising the charity and enforcing it with sanctions was left in the hands of the Annual Committee or *Samvatsara Vāriyam* for the year, and the *S'rīvaiṣṇavas* of the locality. This is in conformity with the general practice mentioned in the several inscriptions of the time leaving such supervision in the hands of *S'rīvaiṣṇavas* in Viṣṇu temples and in the hands of Mahesvaras in the case of S'iva temples, and the familiar terms of *Srīvaiṣṇavarakṣai* and *Mahesvararakṣai* found at the end of several inscriptions only establish the prevalence of the general practice.

<sup>2</sup>(1) *Svasti S'rī [॥] Tirumagal polap perunilac cel-viyun tanakke urimaipündā mai manakkola Kāndalūr cālai kalamaruttaruli, Veṅgai nāduñ Kaṅgapādiyum, Nulampapādiyum, Taḍikaivaliyum,<sup>3</sup> Kuḍamalaināduñ*

<sup>1</sup> This feature is common to all the three inscriptions edited in this paper.

<sup>2</sup> The necessary diacritical points not being available for Tamil letters 1 for வ and வி, 1 for ப and பி and ி for பூ and பூி have been used in the text of the inscriptions edited in this collection.

<sup>3</sup> In several inscriptions this is also called *Tadigaipādi*. (தடிகைபாடி).

Kollamuň Kalingamum, Eṇdiśaipukaltara İlamanḍalam, Iraṭṭapādiyum tiṇḍiṭal verri taṇḍal koṇda, ta (n)neļil valar ūli ellā yāṇḍum

(2) Toluta kai vilaṅgum yāṇḍe s'eliyaraittes'ukol S'rī Rājarāja devarākiya S'rī Ko Rāja Kesari Varmmaṛkku Yāṇdu, Irupattiraṇḍāvatu Kāliyūrkkoṭṭattu tankūrru Uttaramerucaturvedi-maṅgalattu S'rī Veliviṣṇugrahattu Vellaimūrti Ālvārkku S'rī Vāmanacceri Komadattu Nārāyaṇakramavittan Brāhmaṇi Pokkaccāni vaitta, Nandā vilakku

(3) Onriṇāl ādu tonṇūrrāru. Ittonnūrrārādum Ivvūr Pe(r)lamaiyāre puṇaiyāhaccāvā mūvāpperādāha Candra dityarhal ulla alavum nis'adam, ulakku nei (Q&W) Muṭṭāmai atṭuvippārkalāha [ ]. Muṭṭil avvāṇdu Samvatsara vāriyaficeykinra perumakkalum S'rī vaisṇavārāna Emperumānaḍiyāre daṇḍippāraka vaittom Mahāsa [bhaiyom !!].

## II

164 of 1923

This is also an inscription of Rājarāja Cola having the same 'historical introduction' *tirumagal pola* and copied from the same place. In the twenty-fourth year of Rājarāja one Narasingakramavittan of the Ḫṛṣikēśavacceri, a part of Uttaramerucaturvedimaṅgalam, a subdivision by itself in the bigger division of Kāliyūr Koṭṭam, made a gift of a *Nandā vilakku* to S'rī Rāghavadeva (S'rī Rāma) attached to the temple of Sriveli Viṣṇu for which he placed at the disposal of the village Sabhā

<sup>1</sup> The letters in the bracket are supplied as they are missing.

96 sheep. This lamp was to be maintained by the supply of one-fourth measure of ghee, every day, as long as the sun and moon endured. The charity was to be managed by the *Perila-maiyār* who were to consider that the 96 sheep so gifted would maintain the same number of 96 *always i.e.* to say the annual decrease by death of old sheep would be replaced by annual births in the herd thus maintaining the same number. In default, the *Samvatsaravāriyam* or annual committee of the *Sabhā*, the *Sraddhāmantas* and the *Srīvaiśṇavas* were empowered to enquire and punish.

While agreeing mostly with the previous inscription for the wording this inscription denotes *Ratṭapādi* as *Iratṭaipādi Elarai ilakkamum* instead of merely saying *Iratṭaipādiyum* as in 163 of 1923. The power of checking the default is given in this inscription to the *Sraddhāmantas* also, and not merely to the *Samvatsara vāriyam* and the *Srīvaiśṇavas* as in 163. Another part of the locality *Hṛṣikesavacceri* is mentioned.

(1) *Svasti S'rī[!] Tirumagal polap perunilaccelviyu<sup>1</sup>. ntanakke urimai pūṇḍa maimanakkolak Kāndalūrcalai kalamaṛut(t)aruli Venkai nāḍum Kaṅgaipādiyum Nu<sup>2</sup>. ambapādiyum Taḍigaipādiyum Kuḍamalai nāduṇ Kolla muṇ Kalingamum enḍis'ai pukaltara Īlamandalumum Iratṭaipādi elarai ilakkamum tiṇḍiral venṛri<sup>3</sup> tāṇḍal konḍa tannelil<sup>4</sup> valarūli<sup>5</sup> ellā yāṇḍum toluda kai vilāṅgum yānde s'eliyaraittes'ukol*

<sup>1</sup> யுந்தனக்கெ.

<sup>2</sup> Reads நுளம்ப.

<sup>3</sup> திண்டுறல் வென்றித்தண்டால்.

<sup>4</sup> தந்தெனழில் is the reading in this inscription. In 163 of 1923 it reads தெனழில்.

<sup>5</sup> From here the inscription is not in a continuous line but appears to be at right angles for the rest of the line and for the

(2) S'rī Korāja Rājakesari parmarāna S'rī Rājarāja devaṛkku yāṇḍu 24<sup>1</sup> āavadu Kāliyūrkkoṭṭattu tankūṛru<sup>2</sup> Uttaramerucaturvedi maṅgalattu, S'rī Veli viṣṇu gṛhāttu ninruarliya S'rī Rāghava devaṛukku Sri Ḫṛṣikes'avaceri Surasāramapi Narasimka kramavittan vaitta<sup>3</sup> tirunāndā vilakku<sup>4</sup> onṛukku vaitta āḍu tonṇūṛru āru. Ittonṇūṛru ārukkuṁ Ivvūr Perilamaiyāre puṇaiyāc cāvā mūvāp perāḍāha

(3) Candraḍityar vara nittamulakku<sup>5</sup> nei<sup>6</sup> muṭṭamai aṭṭavippa(r)kalāhavum. Muttīl a(v)vaṇḍu<sup>7</sup> samvat-sara variyañce(y)yum Perumakkalum S'raddhāmantarum<sup>8</sup> S'rīvaiṣṇavarum dāṇḍippārāha Vaittom Mahā Sabhaiyom ||.<sup>9</sup>



A third inscription of Rājarāja (from the same place as the two previous records) with the 'same historical introduction' of *tirumagal pola* is recorded by 165 of 1923 and belongs to

corresponding portion of the next line which is indicated by two stars in the proper place.

<sup>1</sup> 24 ஆவது—24 in Tamil numerals.

<sup>2</sup> Reads தங்கடற்று.

<sup>3</sup> திருஞந்தா.

<sup>4</sup> ஒந்றுக்கு.

<sup>5</sup> Reads னித்தம்.

<sup>6</sup> னெ(ய்) for னெய்.

<sup>7</sup> அவாண்டு for அவ்வாண்டு.

<sup>8</sup> Reads மன்தரும்.

<sup>9</sup> The third line does not run to the full length of the first two lines and ends within half their space.

the 21st year of the reign. As there is no mention of the country of *Iraṭṭaiśāpādi* it has been surmised that the conquest of Raṭṭapādi must have taken place after the 21st year<sup>1</sup> and as the same is referred to in the inscriptions of the 22nd year (e. g. 163 of 1923) it must have been completed before the 22nd year was over. Here is an instance of the use of the historical *prasastis* which carefully include the achievements of their kings as years roll on and grow in length with the length of the reign.

The object of the inscription is to record the gift of a perpetual lamp (*Nandā vilakku*) to the Vellaimūrti Ālvār of S'riveli Viṣṇugṛha by a resident of Nārāyaṇacceri (another part of Uttaramerūr) called Sanna Saṭṭi Kramavittan. For this purpose the donor gifted, (as in the case of 163 and 164 already noticed) 96 sheep under the same conditions with the stipulation that the lamp was to be maintained as long as the sun and moon endured. The *Perilamaiyār* had the supervision of the charity and were responsible for the supply of one-fourth measure of ghee every day for the lamp. Any default in the arrangement was to be enquired into, and the defaulter punished by the *S'raddhāmantas* and the Srivaiṣṇavas of the place. This was probably intended to enforce the sanction as early as the default was noticeable and not to wait for the meeting of the *Sabhbā*. The 96 sheep were to be considered, as in the earlier inscriptions, as perpetually maintaining their number. The omission of the *Samvatsara Vāriyam* or the Annual Committee enforce the sanctions is noteworthy.

(1) Svasti S'rī [!] Tirumagal polap perunilaccel-viyun<sup>1</sup> tanakke<sup>2</sup> yurimaipūṇḍa maimanakkola Kāndalūr

<sup>1</sup> Nilakanta Sastri, *Colas*, Vol. I, p. 210.

<sup>2</sup> Reads புண்டனக்கெ.

<sup>3</sup> Reads புளிமை.

cālai kalamaruttaruli Vengaināduṇ Gaṅgaipādiyu(m)  
Nulampapādiyum Taḍigaipādiyuṇ Kuḍamalaināduṇ  
Kollamum Kaliṅgamum endis'ai puka

(2) Itara Īlamanḍalamum tiṇḍiral venri<sup>1</sup> taṇḍā(1)  
konḍa tannelil vaḷaruli ellā yāṇḍuntoḍuda kai vilāṅgum  
yānde sēliyaraittes'u ko! Ko Rāja Rājakesari parma-  
rākiya Śrī Rājarāja tevaḍkku yāṇḍu irupattonṭāvadu  
Kāliyūrkkoṭṭattu tankūṛṛuttarameruc caturvvedi

(3) Maṇ(ga)lattu Śrī Veli Viṣṇugṛhātta Vellai  
mūrtiālvārkku Śrī Nārāyaṇacceri Kilākkil Ś'anna Ś'atṭi  
kramavita(n)vaitta <sup>2</sup>Nandā vilakku onṭināl ādu toṇṇūṛ-  
ṭāru Ittoṇṇūṛṭā rukkum ivvūrp Periṭamaiyāre puṇaiyā-  
haccāvā mūvāpperādāha Candrāditya vaṛa nittam  
uḷakku nei muṭṭāmai aṭṭivippārkalāha. <sup>3</sup> Muttīl Śraddhā-  
mantarum Śrivaiṣṇavarume dandippār(ā)ka v(ai)ttom  
mahā sabhaiyom [II] <sup>4</sup>

<sup>1</sup> Reads வெந்றி.

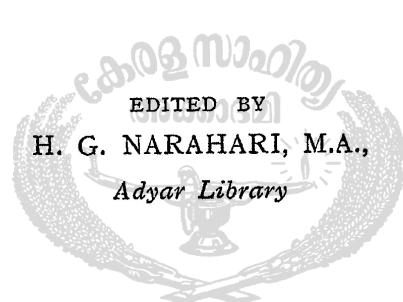
<sup>2</sup> Reads அந்தா.

<sup>3</sup> From here in this third line the inscription is continued on a different stone and exceeds the length of the other two lines about 3½ feet.

<sup>4</sup> I am thankful to Professor K. A. Nilakanta Sastri who kindly verified my reading of the inscriptions—164 and 165 and cleared my doubts in certain parts.

VISESĀMRTA  
OF  
TRYAMBAKAMISRA

AN ORTHOGRAPHICAL LEXICON



ADYAR LIBRARY

1943

## PREFACE

IN the following pages I edit for the first time the text of the *Viseṣāmrta* of *Tryambakamisra*. It is a little known<sup>1</sup> orthographical lexicon which gives the several forms in which the same word may appear. What the *Kavirahasya* of *Halāyudha* is for Verbs, that this lexicon is for Nouns. *Oppert* was the first to know of the existence of a MS. of this work. In the Private Library of a Paravastu Veṅkaṭaṛāṅgācārya of Vizagapatam, he notices a MS. of the *Viseṣāmrta*. He had no opportunity to examine the MS., and he does not mention<sup>2</sup> the name of the author of the work. Besides this, *Aufrecht*<sup>3</sup> was aware of only one other MS. which is deposited in the Govt. Oriental MSS. Library, Madras. He knew also that the author of the *Viseṣāmrta* is *Tryambakamisra*. The Adyar Library has another MS. of this work, and this was known to neither of these scholars. It is a fairly old palm-leaf MS., written in Telugu characters and contains 3 folia. It bears the shelf-number XX. G. 4, and is mentioned on p. 15a of the Second Part of the Library Catalogue. The work is here

<sup>1</sup> Mr. Ramavatara Sarma's *List of Sanskrit Lexical Works Known to Us* in the introduction to his edition of the *Kalpadrūpa* (Gaekwad's Oriental Series, No. XLII) does not contain the name of the *Viseṣāmrta*. He must, however, have been aware of the existence of the work, for he mentions its name on p. 48 of his introduction.

<sup>2</sup> *List of Sanskrit MSS. in Southern India*, I, 580.

<sup>3</sup> C.C. I. 582 a; II. 138 a.

called *Viṣāmyta*, probably on the basis of the final colophon<sup>1</sup> which runs :

*Iti śrimadarunakatākṣavikṣaṇasamṝditānandamukundakarā-  
ravindanayanāravindapūjītāpādāravindasakutukacandra-  
sekharadayāvalambanacitatribhāvanasāmarthyajagadeka-  
pāṇḍitahamvīrasrimattryambakamisraviracitam viṣāmy-  
tam nnāma pāṇḍityarasāyanām samṝpūrṇam.*

The work is, however, called *Viṣeṣāmyta* in the last line of the final verse which runs :

*Samṝpūrṇam sakalāgamāntararasāsvādām viṣeṣāmytam*

But the name *Viṣāmyta* seems also to have the sanction of tradition. Thus in the introductory verses of the *S'abdārtha-kalpataru*<sup>2</sup> of *Veikata*, a reference is made to the *Viṣāmyta* as an earlier lexicon :

नानार्थरक्तमाला च पर्यार्थं एव च ।  
शब्दशब्दार्थमञ्जूषा शब्दलिङ्गार्थचन्द्रिका ॥  
पर्यारथरक्तमाला च शब्दरक्तं विषामृतम् ।  
सरस्वतीविलासश्च चिद्रुद्धिस्समुदाहताः ॥

And there is no reason to believe<sup>3</sup> that this *Viṣāmyta* is different from the *Viṣeṣāmyta*, the work now on hand.

Very little information is available about the author. In the body of the text, he clearly cites no ancient author or work by name. The opening verse of the work is an invocation to *S'iva*, and this is proof of his being a *S'aivaite*. In

<sup>1</sup> *Fol. 3b.*

<sup>2</sup> *Descriptive Catalogue of Sanskrit MSS, in the Govt. Oriental MSS. Library, Madras*, Vol. III, pp. 1215.

<sup>3</sup> *Ibid.*, p. 1195.

the next verse, he speaks of his study of 32 commentaries before he compiled his list of words :

श्रीमद्वारात्रिंशद्वाष्ट्यप्रविगतपदवैचित्र्यविच्छिन्नवृत्त्या  
संज्ञातं शब्दजातं समरसमनसाकिञ्चिदूर्णं विलोक्य ।  
श्रीमद्वाणीविलासे परिगतपदतशेषबुद्ध्यातिसूक्ष्मं  
कुर्वे निर्वाच्य भाष्यान्तरगतसरसान् सद्विशेषामृतोधान् ॥

It is not possible to say also anything definite as regards the date of the work. The *Viseśāmṛta* appears to be a late work belonging to the period when it was no longer the fashion to compose the major type of lexica, the synonymous or the homonymous. It probably belongs<sup>1</sup> to the group of lexica composed after the *Medīnī* (c. 1200 A.D.)<sup>2</sup>. If so, the work cannot have been composed before c. 1200 A.D. It seems possible to restrict this *terminus a quo* further. In the verse cited just above, the *Viseśāmṛta* is described as a sort of supplement to the *Vāṇīvīlāsa*. It is not impossible that this *Vāṇīvīlāsa* is identical with the *Sarasvatīvīlāsa* of *Saridvallabhamisra*,<sup>3</sup> and that *Vāṇī*, a synonym of *Sarasvatī* has been adopted in citation for the sake of metre. If so, the *Viseśāmṛta* should be regarded as later than the *Sarasvatīvīlāsa* which also is probably later<sup>4</sup> than the *Medīnī*. The *terminus ad quem* is given by the *S'abdārthakalpataru* which, as stated already, mentions it as an earlier lexicon. This work does not seem to have dated later than c. A. D. 1750,<sup>5</sup> so that A. D. 1700 will be the latest limit for the composition

<sup>1</sup> Ramavatara Sarma, *op. cit.*, pp. xli, xlvi.

<sup>2</sup> *Ibid.*, p. xl.

<sup>3</sup> The Adyar Library has a MS. (XIX. E. 4) of this work. A MS. (D. 1776.) of it is available also in the Govt. Oriental MSS. Library, Madras.

<sup>4</sup> Ramavatara Sarma, *op. cit.*, pp. xli, xlvi.

<sup>5</sup> See my *Manuscripts Notes* in the *Adyar Library Bulletin*, Vol. VII, p. 41.

of the *Viseśāmṛta*. The date of the *Viseśāmṛta* should, for the present, lie only between the two very broad limits, A.D. 1200 and 1700.

Of the *three* MSS. mentioned at the beginning of this introduction, only *two* were available to me. The Adyar Library recently got a transcript made from the Govt. Oriental Library MS. described under the number 1752 in the Descriptive Catalogue of that Library. This transcript bears the Adyar Library shelf-number LIV. B. 3. In the preparation of this Edition, I have collated this transcript with the Adyar Library MS. mentioned above. The latter is designated *A*, and the former *B*. There is very little difference in the readings given by these two MSS., and where one is corrupt, the other fails as much. I have been obliged to give my own suggestions in most cases, as is testified by the footnotes. A really good edition of the work is possible only when more MSS. are discovered. My endeavour at present is only to give as readable a text as possible as the material on hand allows me.

At the end of the text I append a list of those words whose variant forms the lexicon gives.

Before concluding, I must not forget to mention with gratitude the many kind suggestions offered by my professor, Dr. C. Kunhan Raja, M.A., D. Phil. (Oxon.), in the preparation of this Edition.

H. G. NARAHARI

शिवाभ्यां नमः

## विशेषामृतम्

इयम्बकमिश्रविरचितं

[सौरे रासाधारं मौरीविशदां कथं कममानीयम् ।  
पौरीषालाधारं]<sup>1</sup> गौरीरमणं भजामि कमनीयम् ॥

श्रीमद्वात्रिशब्दाष्यप्रविगतपदैवैचित्र्यविच्छिन्नवृत्त्या  
संज्ञातं शब्दजातं समरसमनसाकिंचिदूनं विलोक्य ।

श्रीमद्वाणीविलासे परिगतपदतः शेषबुद्धचातिसूक्ष्मं  
कुर्वे निर्विच्य भाष्यान्तरगतसरसान्<sup>2</sup> सद्विशेषामृतोधान् ॥

तत्रिवन्धनसारेण करिष्यामि पदावलिम् ।  
कल्यन्त्वलपदबुद्धच्या सर्वभाष्यार्थवेदिनः ॥

अनाध्यायमहं कुर्वे तदन्<sup>3</sup> ध्ययनात्परम् ।  
एतत्स्वाध्यायसरसं तपःस्वाध्ययनात्परम्<sup>4</sup> ॥

<sup>1</sup> This verse is so far corrupt. Both A and B give this meaningless reading which seems to be hardly capable of rectification.

<sup>2</sup> There is metrical disturbance here, which does not occur if the wrong form द्वात्रिशब्दाष्य, given by both A and B, is allowed to prevail.

<sup>3</sup> A reads सरये<sup>5</sup>.

<sup>4</sup> B reads निर्विशेषा cett.

<sup>5</sup> A and B wrongly read अनाध्ययनात्परं.

<sup>6</sup> A reads स्वाध्यायनःपरैः; B reads स्वाध्यायतत्परम्.

विरिञ्चिनो विरिचनो विरिञ्ची च विरिञ्चनः ।  
 विरिञ्चश्च विरिञ्चश्च विरिञ्चीरपि कथ्यते ॥ १ ॥  
 परमं परमेष्ठी च <sup>१</sup>परमश्चापि कथ्यते ।  
 पिता पितामहः पीता पैतामहपितामहौ ॥ २ ॥  
 स्वयंभूर्भूः स्वभूः स्वभूर्विधाता विधता विधा ।  
 धाता धता च द्रुहिणो द्रुहणः <sup>२</sup>द्रोहणो ऽपि च ॥ ३ ॥  
 पुण्डरिः<sup>३</sup> पुण्डरी पुण्ड्रः<sup>४</sup> पुण्डरीको (अथ पुण्ड्रकः)<sup>५</sup> ।  
 महादेवो महोदेवो वामदेवो ऽपि वामनः ॥ ४ ॥  
 भवा भवानी शर्वाणी शर्वा सर्वा च मङ्गला<sup>६</sup> ।  
 सर्वा सर्वा मङ्गला च सार्वमा सर्वमङ्गला ॥ ५ ॥  
 चण्डिका चाण्डिका चण्डी मयुर्मयुश्च किनरे ।  
 महद्विलं महबिलं महाबिलमहाबलौ ॥ ६ ॥  
 धरा धारा धिरा धीरा वसुधा वसुधी सुधी ।  
 अनुपं चाप्यनूपं चानुपं चाप्यनूपकम् ॥ ७ ॥  
 गोष्ठं गौष्ठं च गोष्ठी च गोष्ठीनं गौष्ठिकं तथा ।  
 जीमूतो वनमूतश्च जीवमूतश्च जीवनः<sup>७</sup> ॥ ८ ॥  
 स्थाहक्षिणा दक्षिणानी चात्रं चाभ्रश्च वारिदे ।  
 बलिध्वंसी बलध्वंसः कमलं<sup>८</sup> कमला मता ॥ ९ ॥  
 देवता देवतो दैवं दैवतं देव इत्यपि ।

<sup>1</sup> A is worm-eaten here ; B reads परोरश्चापि.

<sup>2</sup> Both A and B read दृषणो प्रोषणोपि च.

<sup>3</sup> A and B both read पुण्डरी here also, which is meaningless.

<sup>4</sup> A is worm-eaten here ; B wrongly reads पुण्डः.

<sup>5</sup> A and B are here worm-eaten. This is my suggestion to fill up the gap.

<sup>6</sup> Both A and B wrongly read वागली.

<sup>7</sup> Both A and B repeat this half as the latter part of verse 33.

<sup>8</sup> A reads कमला चेत् ; B reads कमा चेत्, Both are absurd.

दिविषत्स्याहिविषदो दिविसहिवसत्था ॥ १० ॥  
 स्वः स्वर्गः स्वर्गसर्गश्च<sup>१</sup> सुरद्विद् च सुरद्विषः ।  
 ब्रह्मा ब्रह्म च ब्रह्मश्च स्त्रष्टा स्त्रष्टश्च संमतः ॥ ११ ॥  
 परमेष्ठी<sup>२</sup> पारमिष्ठिः<sup>३</sup> परमेष्ठीरपि स्मृतः ।  
 स्यादिन्द्रावरजश्चेन्द्रावरः पद्मा च पद्मिनी ॥ १२ ॥  
 चक्रपाणिश्चक्रपाणी शिखरं शेखरं तथा ।  
 स्याद्विद्विश्चसृजुश्चसृजो<sup>४</sup> गिरीशो गिरिशस्तथा ॥ १३ ॥  
 मृडो मृडी कृत्तिवासाः कृत्तिवासोऽपि दृश्यते ।  
 पुष्पधन्वा पुष्पधन्वो दुन्दुभिर्दुन्दुभोऽपि च ॥ १४ ॥  
 कौमोदकी कौमुदकी नन्दको नन्दकं तथा ।  
 पाञ्चजन्यः पाञ्चजन्यं शौरी शौरिश्च संमतः ॥ १५ ॥  
 अजगाव<sup>५</sup> अजीगावमजगोऽजगवं तथा ।  
 स्यात्पारिषत्पारिषदो दुर्गा दुर्गी च दुर्गिका ॥ १६ ॥  
 सुनासिरः सुनासीरः पुरन्दश्च पुरन्दरः ।  
 प्राकाम्यं च प्रकाम्यश्च प्राकाम्यस्तेऽपि न ख्याम् ॥ १७ ॥  
 पद्मनाभिः पद्मनाभः पद्मगर्भादिकं न्रजेत् ।  
 व्योमकेशो व्योमकेशी वृत्रहा वृत्रहोऽपि च ॥ १८ ॥  
 वास्तोष्पतिर्वास्तुपतिः कुलीशं कुलिशं तथा ।  
 वैनतेयो वैनतेयोग्रश्चौग्री<sup>६</sup> च संमतः ॥ १९ ॥

<sup>१</sup> A reads स्वर्गस्वर्गश्च ; B reads स्वर्गसर्गश्च which is wrong.

<sup>२</sup> A has lacunae here ; B reads पारमेष्ठी.

<sup>३</sup> A and B read पारमिष्ठिः

<sup>४</sup> A and B wrongly read स्याद्विश्च सुर्द्विश्च सृजो.

<sup>५</sup> A and B read आजगाव.

<sup>६</sup> This is my suggestion. A and B have both wrong readings here. A reads वैनतेयं स्तोग्रश्चौग्री ; B has वैनतेयः स्तोग्रश्चौग्री.

धूर्जिर्धूर्जटी चैव नमुचिर्नमुचीति च ।  
 धवग्धवजश्च धवजेत्युक्तं दग्मोलिः क्षीबपुंसयोः ॥ २० ॥  
 सुधर्मा च स्वधर्मा च मेनका मेनकीति च ।  
 मेधवाहो मेधवहो मेधवाहन इत्यपि ॥ २१ ॥  
 अमरा चामरी चामाप्यमरावतिरित्यपि ।  
 अमर्या चामरवती चामरा चामरावती ॥ २२ ॥  
 जातवेदो जातवेदांशिज<sup>१</sup>तवेदो ऽपि दृश्यते ।  
 आश्रयाशी चाश्रयाशो बहिः शुष्पाप्यदन्तकः ॥ २३ ॥  
 कृष्णवर्त्मा च कृष्णश्च वर्त्मो वर्त्मीति कथ्यते ।  
 बाडबो बडवश्चैव बाडबो वाडवानलः<sup>२</sup> ॥ २४ ॥  
 क्षरः क्षारोऽपि रक्षा च रक्षो भस्मनि पुंस्यपि ।  
 क्रव्यादः क्रव्यदः क्रव्यात्क्रव्यादिकमपीष्यते ॥ २५ ॥  
 कोणपः कोणपी कोणः कोणी कोणिश्च संमतः ।  
 समवर्ती समावर्ती समवर्तिरपीष्यते ॥ २६ ॥  
 असुरश्चासुरो ऽपि स्याच्छमनः शमगः शमः ।  
 जगत्प्राणो जगत्प्राणी जागत्प्राणश्च कथ्यते ॥ २७ ॥  
 मनुष्यधर्मा मातुष्यो मनुष्यो धर्म इत्यपि ।  
 वैश्रवो वैश्रवो वैश्रो वैश्रवाश्चापि विश्रवः ॥ २८ ॥  
 विश्रवान्स्याद्वैश्रवणो वैश्रवाणो ऽपि दृश्यते ।  
 मयुर्मायुर्मयूरश्च मायूरो ऽपि च दृश्यते ॥ २९ ॥  
 वियतश्च वियचैव यच्च विर्वीति च क्वचित् ।  
 अभ्रमूरभ्रमुश्चाभ्रश्चान्नीति तु विदृश्यते ॥ ३० ॥

<sup>१</sup> A and B both read here स्तितं cett.

<sup>२</sup> A and B both read वाडवानले.

प्रतीच्यथापि प्रातीचमनुविद्धयन्ति<sup>१</sup> कामतः ।  
 ताम्रपर्णी ताम्रवर्णी ताम्रकर्णी तु च क्वचित् ॥ ३१ ॥  
 ताम्रकर्णी ताम्रकर्णिस्ताम्रकी ताम्रकं स्मृतम् ।  
 ताम्रकर्णी<sup>२</sup> च दिग्दन्ती कान्ताभेदे सुसंमतः ॥ ३२ ॥  
 अञ्जना चाञ्जनी चाञ्जा चाञ्जी स्यादञ्जनावती ।  
 जीमूतो वनमूतश्च जीवमूतश्च जीवदः ॥ ३३ ॥  
 गर्जी च गर्जितो गर्जी गर्जङ्गिकमपि स्मृतम् ।  
 क्षणप्रभः स्यात्क्षणिका क्षणका च क्षणप्रभा ॥ ३४ ॥  
 विद्युता विद्युदा विद्युत्तटिता तटिदा तटित् ।  
 वृष्टौ वर्षं वर्षणं च वर्षो वर्षश्च वर्षणम् ॥ ३५ ॥  
 अवग्राहो ऽवग्रहश्च ग्राहो च ग्रह इत्यपि ।  
 उपलश्चोपलं चोपं पलं चोपालमित्यपि ॥ ३६ ॥  
 अञ्जोऽञ्जं चाञ्जकश्चाङ्जिनी<sup>३</sup>ति सुधाकरे ।  
 प्रसादश्च प्रसादं च सादः सादं च सादनम् ॥ ३७ ॥  
 लक्ष्यं लक्षं लक्षणं च लक्ष्मणं लक्षम् लाञ्छने ।  
 पालिः पाली च पालिश्च<sup>४</sup> पालिकश्च<sup>५</sup> निकेतने ॥ ३८ ॥  
 नीहारो निहरश्चैव निहारो नीहरो ऽपि च ।  
 हिमनी च हिमानी च हीमानी हिमसंहतौ ॥ ३९ ॥  
 मरुर्मरिर्मुरिर्मूरी मिरुश्चापि मरुस्थले ।  
 धनूर्धन्वं धनवनं धन्वा धिन्वा धनुर्मतौ ॥ ४० ॥

<sup>१</sup> A and B both read °मन्वमध्यापि which conveys no sense.

<sup>२</sup> A and B read ताम्रशेती.

<sup>३</sup> A and B read अञ्जीरीत्युमुधाकरे which is absurd.

<sup>४</sup> A and B read only पालिश्च which is redundant.

<sup>५</sup> A and B have पालिश्चापि न. I suggest this form.

विष्टपं विष्टुभं विष्टं विभं वष्टुभवेष्टमे ।  
 निकेतनं च नीकेतं केतं नीकेतनं गृहे ॥ ४१ ॥  
 एङ्कं चैङ्कं चापि वस्त्यं वास्त्यं च वास्ति च ।  
 निकायश्च निकायं च नीकायं निलये मतम् ॥ ४२ ॥  
 धिष्टयं<sup>१</sup> धैष्टयं<sup>२</sup> च धीष्टयं<sup>३</sup> च दिष्टिश्चापि गृहे मतम् ।  
 निलयं विलयं चैव संस्त्यानं<sup>५</sup> संस्त्यनं तथा ॥ ४३ ॥  
 वसनं च वसानं च निवसं च निवासनम् ।  
 निवासनं निवसनं वासं वासश्च मन्दिरे ॥ ४४ ॥  
 नभो नभं नभसनं नभसं नभनं च खे ।  
 भरको भारको भर्ता हरको ऽपि च तादृशः ॥ ४५ ॥  
 उपकारश्चोपकारी घटकारो ऽपि तादृशः ।  
 चलनं चालनं चापि वेदना परिवेदनम् ॥ ४६ ॥  
 सेवा च सेवनं चापि हुताशश्च हुताशनः ।  
 कुपितः कोपितः कोपी कोपवान्कोपको ऽपि च ॥ ४७ ॥  
 उपालम्भ्यश्चोपलम्भ्यो लम्भ्यश्चेति तथा मतः ।  
 विशेषणं च शोषश्च शोषणं समशोषणम् ॥ ४८ ॥  
 तुर्यश्चतुर्यश्चरमश्चतुष्टं च चतुष्टयः ।  
 तापः प्रतापः संतापः समतापश्च तापनम् ॥ ४९ ॥  
 सत्कारी चापि सत्कारे घटकारो ऽपि तादृशः ।  
 उपकारोऽपि नान्तः स्यादित्यादादेव<sup>६</sup> येषु ते ॥ ५० ॥

<sup>१</sup> A and B read ष्टयं.

<sup>२</sup> A and B have ष्टयं.

<sup>३</sup> A and B read ष्टयं.

<sup>4</sup> A and B have ष्टं.

<sup>5</sup> A and B both have संस्त्यायं संस्त्ययं.

<sup>6</sup> A and B both read thus. It is not clear.

वेदना वेदनं चापि परिवेदनमित्यपि ।  
 चारः प्रचारः संचारश्चरणं चर इत्यपि ॥ ९१ ॥  
 त्यजेतवांस्त्याजितवांस्त्यक्तवांस्त्वं हि तावशः ।  
 आर्तिकत्वं चार्तिकृत्यमार्तिकं रणमित्यपि ॥ ९२ ॥  
 हर्ता च हारको हारी हरको भरकस्तथा ।  
 भर्ता च भारको भारी भारवो ऽपि च दृश्यते ॥ ९३ ॥  
 गृह्णाति चापि गृह्णन्ति गृणन्ती च गृणातिका<sup>१</sup> ।  
 लता च लतिका चापि तती च ततिकापि च ॥ ९४ ॥  
 सन्धः स्थितः स्थश्च तथा याजको याज्य इत्यपि ।  
 याजी च याजको दीक्षो दीक्षवान्दीक्षितश्च सः ॥ ९५ ॥  
 अन्तोऽवसायी चान्तेवसायीचान्तेय इत्यपि ।  
 समज्या च समाज्या च समाजः समजस्तथा ॥ ९६ ॥  
 आस्थायी चाप्युपस्थायी<sup>२</sup> चास्थानं चापि च द्वियाम् ।  
 अध्वरश्चाध्वर्युरपि होता होतकहोतरौ ॥ ९७ ॥  
 वेदिवेदी च वैदी च<sup>३</sup> वेदिका चापि वैदिकी ।  
 कुशलः कुशली चापि कुशी कुशलवानपि ॥ ९८ ॥  
 दक्षिणेयो दक्षिणावान्दाक्षिण्यो दक्षिणोऽपि च ।  
 कुमनाः दुर्मनश्चापि विमनाश्चामना अपि ॥ ९९ ॥  
 परिक्षिकः परिक्षी च पारिक्षकपरीक्षकौ ।  
 उदारश्चाप्युदारेति<sup>४</sup> सकलं<sup>५</sup> सकलोऽपि च ॥ १०० ॥

<sup>1</sup> This entire line is not clear.

<sup>2</sup> A and B both read चाप्युपयथा.

<sup>3</sup> B absurdly reads वेदाधिचं वैदी.

<sup>4</sup> A has lacunae ; B reads वेदरश्चोदार इति.

<sup>5</sup> A reads सुककील ; B has सकील.

वित्तो वेत्ता<sup>१</sup> विवित्ती च वित्तको वित्तवैत्तिकौ ।  
 लुब्धश्च लुब्धको लौभ्ये लोभी लोभक इत्यपि ॥ ६१ ॥  
 वेश्या वश्या च वेशी च वेशिनी वेश्यकापि च ।  
 धन्या च धनिका धानाप्याधानी धानकोऽपि च ॥ ६२ ॥  
 कमः कमयिता कामी कामुको काम्य इत्यपि ।  
 पल्लः पल्लविको फल्ली पल्लुवः पल्लवी तथा ॥ ६३ ॥  
 दयावांश्च दयालुश्च दयाकारी दयायुते ।  
 वत्सको<sup>२</sup> वत्सिको वत्सी मत्सरी मात्सरी तथा ॥ ६४ ॥  
 भक्षी च भक्षणो भाक्षी भक्ष्यवानपि तावशः ।  
 श्रद्धावाञ्चश्रद्धालुश्च श्रद्धालुः श्राद्ध<sup>३</sup> इत्यपि ॥ ६५ ॥  
 चण्डः प्रचण्डश्चण्डालश्चण्डचाण्डिक चण्डिकाः ।  
 प्रसारी च विसारी च सारी सरक इत्यपि ॥ ६६ ॥  
 जागरुको जागरिको<sup>४</sup> जाग्री जाग्रितिकोऽपि च ।  
 वाचालो वाचिको वाची वाचाटोऽपि च दृश्यते ॥ ६७ ॥  
 मायाकोऽपि च मायी च मायिकोऽपि च तावशः ।  
 निःस्वो निःस्वी निःस्वकोऽपि दरिद्रोऽथ दरिद्रकः<sup>५</sup> ॥ ६८ ॥  
 सुषमा सुषमी चापि श्रितश्चाश्रित इत्यपि ।  
 वाशितं वशितं<sup>६</sup> चैव जतुका जतु जातुकम् ॥ ६९ ॥  
 कौटिल्यं कुटिलं चापि वरण्यो वर्य इत्यपि ।

<sup>1</sup> A and B both read चैत्तो.

<sup>2</sup> A and B read वत्सलो.

<sup>3</sup> A is broken here ; B has श्रद्ध.

<sup>4</sup> A and B read जागरीको.

<sup>5</sup> A reads दरिद्रो दारिकेपि च ; B has दरिद्रं cett.

<sup>6</sup> A and B read वाशिका वशिकं.

अग्रमध्यं<sup>१</sup> चाग्रमिति विवशश्च<sup>२</sup> विवश्यकः<sup>३</sup> ॥ ७० ॥  
 पुष्कलः पुष्कलन्ती च पौष्कलोऽपि च दृश्यते ।  
 मलीमसं च मलिनं माली मालिन्यमित्यपि ॥ ७१ ॥  
 भुक्तिका चापि भुक्तिश्चात्युच्चैरुचक इत्यपि ।  
 उच्चलं चापि कथितं मणितं माणितं तथा ॥ ७२ ॥  
 विरुद्धं चापि वैरुद्धं रतं चापि रतिस्तथा ।  
 आरतिरितिश्चापि वेल्लितं वल्लितं तथा ॥ ७३ ॥  
 ग्रथितं ग्रन्थितं ग्रन्थं विततं विस्तृतं ततः ।  
 अन्तर्गतं चान्तरं चाप्यन्तररङ्गं च कथ्यते ॥ ७४ ॥  
 मूर्च्छितं मूर्च्छिकं चापि मूर्च्छा मौर्च्छीति कथ्यते ।  
 पौरुष्यं पौरुषं चापि जघन्यं च जघन्यकम् ॥ ७५ ॥  
 क्षिमं परिक्षिमपि विक्षिमं चापि तादृशम् ।  
 समौ मृतं च मृतकं वृतं परिवृतं तथा ॥ ७६ ॥  
 पुलकश्च पुलाकश्च पूलाकश्चापि<sup>४</sup> कथ्यते ।  
 प्रतिकूलं प्रतीकर्म प्रतीकारः प्रतिक्रिया ॥ ७७ ॥  
 भूतिकं भौतिकं चैव विभूतिर्भूतिरित्यपि ।  
 साहस्रमपि साहस्रं नियुतोऽपि च ॥ ७८ ॥  
 जम्बुको जाम्बुको जम्बु जाम्बको जुम्बकोऽपि च ।  
 जम्बालोऽपि च जिम्बालो जञ्जुबालोऽपि च क्वचित् ॥ ७९ ॥  
 चिपिट<sup>५</sup>श्चिप्रतश्चैव<sup>६</sup> चिपुटश्चापुटोऽपि च ।

<sup>१</sup> A and B both read अग्रां.

<sup>२</sup> A and B both read विविशश्च.

<sup>३</sup> Both A and B read विविशकः.

<sup>४</sup> A reads पूलक and B has पूलिक.

<sup>५</sup> A reads चिप्पट.

<sup>६</sup> A and B both read श्चपुट.

चपेटिका चपेटाच<sup>1</sup> चपेटः<sup>2</sup> पुटिकापि च ॥ ८० ॥  
 आलोकश्च विलोकोऽपि लोकोऽपि च विलोकनम् ।  
 मानदो<sup>3</sup> मानितश्चापि<sup>4</sup> पटको<sup>5</sup> पटलो<sup>6</sup>ऽपि च ॥ ८१ ॥

एतच्छब्दपरंपरार्थकलने द्वात्रिंशद्वात्यावली-  
 प्रोद्यत्सारविलासभासुरलसत्स्वान्तो विना भूतले ।  
 को वेत्त्येव विचिन्त्य निर्मलविद्या पुत्रोपरम्याम्यहो  
 नो चेदेवमहो महेश्वरसमः को वास्ति सर्वक्षः ॥  
 श्रीमच्चन्द्रकिशोरखेलनलसन्मौलीसमालोकन-  
 प्रोद्यन्मानसच्चन्द्रशेखरदयासंप्राप्तविद्यानिधेः ।  
 श्रीमत्यम्बकमिश्रविश्रुतरतः सम्यक्कृतं सादरं  
 संपूर्णं सकलागमान्तररसास्वादं विशेषामृतम् ॥

इति श्रीमद्रुणकटाक्षवीक्षणसंपादितानन्दमुकुन्दकरारविन्दनयनार-  
 विन्दपूजितपदारविन्दसकुतुकचन्द्रशेखरदयाश्वलम्बनचित्त्रिभावन-  
 सामर्थ्यंजगदेकपण्डितहंवीरश्रीमन्त्यम्बकमिश्रविरचितं  
 विशेषामृतं नाम पाण्डितरसायनं संपूर्णम् ॥

<sup>1</sup> A and B both have चपुटिका.

<sup>2</sup> A and B both have चापुटी.

<sup>3</sup> A and B read मानकी.

<sup>4</sup> A and B have मानवी.

<sup>5</sup> Both A and B read पट्टहो.

<sup>6</sup> A and B read पटवो.

<sup>7</sup> The metre is disturbed here. There is no such difficulty if the original form द्वात्रिंशभाष्यावली, given by both A and B, is allowed to remain.

## APPENDIX

[This is an Index of those words whose variant forms are given by the lexicon. The numbers refer to the verses in which the words occur.]

अग्र ७०; अजगव १६; अज्जना ३३; अध्वर ५७; अन्त ५६; अन्तर्गत ७४; अनूप ७; अञ्ज ३७; अभ्र ३०; अभ्रमु ३०; अमरा २९; अमरावती २२; अवग्रह ३६; असुर २७.

आरति ७३; आर्तिकत्व ५२; आलोक ८१; आश्रयाश २३; आस्थायी ५७. उग्र १९; उच्चैः ७२; उदार ६०; उपकार ४६; उपलम्भ्य ४८. एङ्गक ४२.

कमला ९; कम्र ६३; कामुक ६३; कुपित ४७; कुलिश १९; कुश ५८; कृतिवासस् १४; कृष्णवर्त्मन् २४; कोण २६; कोणप २६; कौटिल्य ७०; कौमोदकी १५; क्रव्याद २५.

क्षणिका ३४; क्षार २५. गर्जी ३४; गिरिश १३; गृह्णाति ५४; गोष्ठ ८; गोष्ठीन ८; ग्रथित ७४; ग्राह ३६.

चक्रपाणि १३; चण्डिका ६; चतुष्टय ४९; चपेटिका ८०; चलन ४६; चार ५१; चिपिट ८०.

जगत्प्राण २७; जघन्य ७५; जतुका ६९; जम्बाल ७९; जम्बुक ७९; जागरूक ६७; जातवेद २३; जीमूत ८; जीमूत ३३.

तटित् ३५; तती ५४; ताप ४९; ताप्रकर्णी ३२; ताप्रपर्णी ३१; तुर्य ४९; त्यक्तवान् ५२.

दक्षिणा ९; दक्षिण्य ९; दम्भोलि २०; दयाकारी ६४; दयालु ६४; दरिद्र ६८; दाक्षिण्य ५९; दिविषद् १०; दुन्दुभि १४; दुर्गा १६; दुर्मनस् ५९; देवता १०; दैव १०; द्वहिण ३.

धनुस् ४०; धन्या ६२; धाता ४३; धिष्ण्य ४३; धूर्जटि २०.

नन्दक १५; नमस् ४५; निःख ६८; निकाय ४२; निकेतन ४१; नियुत ७८; निलय ४३; नीहार ३९.

पटक ९१; पद्मानाभ १८; पद्मा १२; परम २; परमेष्ठी १२; परिक्षिक ६०; पल्लव ६२; पाञ्चजन्य १५; पारिषद १६; पालि ३८; पितामह २; पुण्डरीक ४; पुरन्दर १७; पुलक ७७; पुष्कल ७१; पुष्पधन्वा १४; प्रतिकूल ७७; प्रतीकार ७७; प्रसाद ३७; प्रसारी ६६; प्राकास्य १७.

बाडव २४; ब्रह्मा ११.

भक्षी ६५; भर्ता ४५; भवानी ५; भुक्ति ७२; भौतिक ७८.

मणित ७२; मत्सरिन् ६४; मनुष्यधर्मा २८; मयु २९; मयूर २९; मरु ४०; मलीमस ७१; महादेव ४; महाबिल ६; मानद ८१; मायी ६८; मालिन्य ७१; मूर्छा ७५; मूर्च्छित ७५; मृड १४; मृत ७६; मेघवाह २१; मेनका २१.

याजक ५५.

रक्षस् २५.

लक्ष्म ३८; लक्ष्य ३८; लता ५४; लोमी ६१.

वरेण्य ७०; वत्सक ६४; वत्सन् २४; वर्ष ३५; वसन ४४; वसुधा ७; वस्त्य ४२; वाचाल ६७; वामदेव ४; वाशिक ६९; वास्तोष्पति १९; विक्षिप्त ७६; वितत ७४; वित्त ६१; वित्तक ६१; विद्युत ३५; विधाता ३; विभूति ७८; विमनस् ५९; वियत ३०; विरिष्विन् १; विरुद्ध ७३; विवश ७०; विश्रव २८; विश्वसृष्ट १३; विष्टभ ४१; वृत ७६; वृत्रहा १८; वैदना ४६, ५१; वेदि ५८; वेदिका ५८; वेलित ७३; वेश्या ६२; वैनतेय १९; वैश्रवण २९; व्योमकेश १८.

शर्वा ५; शिखर १३; शोषण ४८; शौरी १५; श्रद्धालु ६५.

संस्त्यायन ४३; सकल ६०; सत्कार ५०; स्थ ५५; समज्या ५६; समवर्ती २६; सरक ६६; सर्वमङ्गला ५; सहस्र ७८; साद ३७; सुधर्मा २१; सुनासीर १७; सुरद्विद् ११; सुषमा ६९; सेवा ४७; सष्टा ११; स्वयंभूः ३; सर्व ११.

हर्ता ५३; हिमानी ३९; हुताशन ४७; होता ५.

## A SANSKRIT LETTER OF MOHAMAD DARA SHUKOH

### ENGLISH TRANSLATION

I GIVE below a free English rendering of the Sanskrit letter, which was published in the October Issue of the Bulletin in 1940. As stated there, the letter was published in the way in which it was found in the manuscript, and in this translation, I am adding some notes where necessary emendations are suggested. All the sections begin with *Svasti S'rimat*. This is a form of beginning letters in Sanskrit. *Svasti* means welfare or long life and *S'rimat* means possessing auspiciousness. These two words are not added in the translation. The translation is only provisional. By the nature of the language employed in the letter, an accurate version is impossible. The corruptions in the text make the translation more difficult. It is hoped that even this provisional translation will be of help for the readers to understand the text. In the translation, the paragraph numbering is retained as it is found in the text and where there are noteworthy features in this numbering, they are explained in the notes.

I. Prowess which cannot be taken away, or  
withstood ; generosity ; sweetness of words that  
have to be honoured in matters to be executed,

that deserve to be borne on the head, that cannot be deceived in the world, that deserves to be swallowed by the gods, that cannot be pierced through by scholars, that is a brother to nectar ; bravery ; majesty ; heroism capable of discharging important duties ; beauty ; abundance of the highest dexterity which has attained to blissfulness and from which admixture of caste is taken away ; adroitness—who is the abode of crowds of virtues beginning with these.

I. 1. 1. RASB. has स्वार्थकार्य after शौचैदार्य and सर्वविद्याचार्य after कार्यविचार्य. 1. 2. Read अत्यवहाय for अत्यवहार्य. RASB. reads so. Read धुर्यवीर्य for धुर्यर्थ. Or perhaps धुर्यवर्य qualifies सौन्दर्य, *i.e.*, beauty deserving to be coveted by those in responsible positions. 1. 3. सौकर्य is repeated in RASB.

II. Who is a Chintamani (the celestial gem that provides all wishes of the worshippers) at the feet of the crescent-crested (Siva) that is being meditated upon in the minds for a long time by those who have escaped from worldly circumlocution, that has been anointed by the paste of the decoration of the brilliance of the cluster of rays that rise up together, that has the aggregate of the lustre of the moon, the fire and the sun, and that does not decay ;

By whom have been deceived (*i.e.* surpassed) the master of words (Jupiter), the four-faced

(Brahman) and the wide-mouthed (Siva) by the beauty of the flow of sweetness in constructing and expressing extremely fascinating words.

II. 1. 1. Read समुद्रं च रोचिः: First written समुद्रं च रोचिः: . Then the anusvāra above द scored by a line. RASB. has चर्वणवर्चित for चर्वनवर्चित This section contains two distinct epithets. But स्वस्ति श्रीमत appears only once.

III. Who is the abode of the assemblages of all virtues ; whose brilliance is as firece as that of the fierce-rayed (sun) ; who is supremely handsome ; by whom is contemplated Rama, son of Dasaratha who is dark like a new cloud ; by whom has been imitated Parasūrama in point of gifts ; who is great in stature ; by whom has been imitated Rama (Balarama) in point of fair complexion ; by whom has been accomplished the study of Samans ; in whom is the termination of the poverty of the Brahmins ; who is a sporting ground for the goddess of speech ; by whom the high-born damsels have been deprived of self-control on account of the lustre of his body ; by whom the opponets have been driven away through friendliness ; who is free from wrath ; by whom has been resorted to the sipping of the nectar of auspicious benedictions ; by whom have been satisfied all the desires of the crowds of mendicants ; by whom has been conquered the god of love (Kamadeva) through his beauty ;

who has a shining string of fame ; for whom prostration has been begun by noble Brahmins with exalted and unrestrained epithets ; who is the transformation of sanctity ; who is an ornament to the learned ; by whom retirement has been resorted to ; by whom the curse of world's misery has been annihilated ; who has desire to help the ordinary good people ; who is a protector of kings with no desire (for rewards) at the time of their desire to speak to him ; by whom the exploits of Arjuna have been performed ; by whom the entire time has been devoted to the joy of learning ; by whom the celestial village has been planted on the earth ; in whose battles the enemies have been conquered.

III. 1. 2. Read श्यामदाहारधि. RASB. reads so. Read महायाम. RASB reads so. Read धानव्यानुकृत. RASB. reads so. 1. 3. Perhaps कृत before समधीत should come after साम. 1. 4. Read शुभाशीःसुधा. RASB. reads so. 1. 5. Read विस्फुर्त्तकीर्ति. RASB. reads विस्फुर्त्तिकीर्ति. Read द्विजवर. RASB. reads so. 1. 6. Read श्रितविश्राम. RASB. reads श्रान्तविश्राम. Read जगद्दुर्ख. RASB. reads so. RASB. reads पामरापामरोप for पापस्त्पामरोप. विवक्षाम not clear. मा means time and perhaps it means at the time of desire to speak ; 1. 7. Read समाचरित for ससमाचरित.

IV. By whom the crowds of disputants, not to be censured and deserving of praises, were immediately turned into fire-flies at the rising up of the sun (in the form) of all-wisdom, endowed with clearness in composing prose and poetry with are capable of being

attained (only) through inestimable good deeds that can be earned (only) through the dust on the feet of Siva (Lord of Physicians), which deserve to be propitiated by the foremost among the best of men, which are capable of being enjoyed in rapture, which deserve to be spoken of, which deserve to be saluted by the over-lord of the gods (in the form) of groups of poets, which are capable of being enjoyed incessantly, which can be spoken of along with nectar, which can be properly understood (only) through wisdom, which are flawless (and) which appeal to the heart.

IV. 1. 1. Read पथ for पद्मा and गण्य for गम्य. वैद्यनाथ means शिव.

V. who is (like) the lord of Chandi (*i.e.* Siva) who is white like the mass of cuttle-fish bone (which is supposed to be the congealed seafoam), who is ferocious, who has performed the destruction of the very ferocious (demon) Munda and others, who is the master of the platform in the entire aggregate of the universe, sporting in dances and adorned with a heap of lotuses, by whom the head of the enemy of the lord of the earth was crushed to pieces reminding the deeds relating to Gandiva (the bow) of Arjuna at the time of the burning of the great Khandava (forest) having unexpected branches proceeding like fierce and uplifted circle of hands.

V. 1. 1. RASB. has काण्डकाण्ड after पकाण्ड. 1. 3. RASB. reads राष्ट्रिक.

VI. By whom (even) the flocks of ravens with darkness terrible and crooked are made supremely resplendent by his lustre as of the fire at the time of deluge which swallows up the water to the bottom.

VI. 1. 1. RASB. reads ज्वालाज्वालजाज्वल्यमान ; 1. 2. RASB. reads कुटिलकालकालकालुष्य.

VII. Who is the abode for the repose of the play that cannot be transgressed, which has been resorted to by the entire host of sciences, which are an ocean of beauty (also salt) moving up, fondled by softness, shining forth, rising up and vert clear.

VII. 1. 1. Read लालित्यौलाल्यमान. 1. 2. RASB. reads लंबनानिलयेषु.  
In this section, the words स्वस्ति श्रीमत् do not appear in the beginning. Perhaps this and the previous section were together counted as one, or this is an omission. Two separate epithets ending in a locative plural come together in a single section as in the 2nd section.

IX. By whom the three-fold world has been made into a hermitage ; whose prosperity is without an example (*i.e.* equal); by whom the imitation by the lustre of the cold-rayed (moon) has been encircled (*i.e.* made impossible); whose fame is a necklace of pearls to the world ; who has innumerable presents coming from the ends of the world (literally space) ; by

whom has been accomplished the eating of the nectar of the Lord's stories ; by whom has been effected the destruction of the assemblage of evil deeds ; by whom has been done the punishment of the wicked persons ; whose food is the nectar of auspicious benedictions uttered on the mention of the arrival of many kings announced by the door-keeper ; who has beautiful movements of the limbs ; who derives joy ; whose fame moves shining ; by whom the movements of evil-doers has been stopped ; by whom the conduct of good people is ever followed up ; whose conduct is good ; who is devoted to the thought of Brahman with no (other) thought ; whose conduct is widely known in the whole world-orb ; by whom the entire adultery has been wiped out ; by whom sorcery has been arrested ; by the spread of whose virtues, the (other) people have been surpassed ; who is an incarnation of Dharma ; by whom the crossing to the (other) shore of the ocean of worldly miseries has been taken up ; the flow of the nectar of whose words is resplendent ; who is a pilot in the ocean of literature ; who is a support to the world ; from the heads of whose enemies cut by the sword of very sharp edge along with their attendants, there is a shower of blood flowing without obstacle ; the progress of whose intellect is shining ; by whom the essence (of truth) has been known ;

the wandering of whose mind is like (that of) an elephant in the lake of supreme bliss ; who is an ornament to the orb of earth ; in the case of whose chiefs of proud enemies who are put to complete flight by the sound of the bows, the women of the harem have left off the jingling of the ornaments ; by whom revenge has been left off ; who does helps of various kinds to the virtuous ; who makes the world free from diseases ; by whom the syllable *Om* is (ever) remembered ; who is dedicated to Narayana who is free from (mental) modifications who has no form and who has a form ; by whom great authority has been won by the variety of his virtues ; by whom the expulsion of those that are opposed to Hari has been taken up ; by whom the deep gloom of the darkness of the Kali age has been completely destroyed through imitation of Prahlada ; by whom the banishment of the debased people has been accomplished ; by whom has been effected separation from the hosts of wicked people ; by whom has been adopted the remedy for the ruin of the three worlds ; by whom the splitting up of the poverty of the hosts of learned men has been accomplished ; who turns away his face from the wives of others ;

*(To be continued)*

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तस्या रुद्रपुत्राः देवानां अभोजयितृणां अयजमानानां हन्तारः वहन्ति  
अमृतगमनाः शिलोच्चया इव । दृढान्यपि विश्वानि भुवनानि दिव्यान्यपि च बलेन  
प्रच्यावयन्ति ॥ (३)

चित्रैरज्जिभिरपुषे व्यञ्जते वक्षःसु रुक्माँ अधि येतिरे शुभे ।  
अंसेष्वेषां नि मिमृक्षुर्कृष्टयः सुकं जंज्ञिरे स्वधया दिवो नरः ॥

चित्रैः । नानारूपैराभरणैर्वपुषे शोभार्थमलंकुर्वन्ति । वक्षस्सु रुक्मन्<sup>१</sup>  
हारान् अधियेतरी प्रापयन्ति । शुभे शोभार्थ<sup>२</sup> तेषाम् । एषामसेषु निषक्ता अभ-  
वन्नृष्टयः । तेऽमी सह प्रादुर्भवन्ति । धाणि धूतयो भूमिम्<sup>३</sup> । बलेन दिवः पुत्राः ॥

नानारूपैराभरणैः शोभार्थमङ्गानि अलंकुर्वन्ति । वक्षस्सु रौक्मान् कवचान्  
अधियातयन्ति शोभार्थम् । अंसेषु चौषां निषक्ता भवन्ति कृष्टय आयुधविशेषाः ।  
सह प्रादुर्भवन्ति बलेन दिवो नेतारः ॥ (४)

ईशानकृतो धुनयो रिशादसो वातान् विद्युतस्तविषीभिरकृत ।  
दुहन्त्यूर्धिदिव्यानि धूतयो भूर्मि पिन्वन्ति पयसा परिज्ञयः ॥

ईशानकृतः । ऐश्वर्य कुर्वाणाः कम्पयितारो निशतामसितारो<sup>४</sup>  
वातान्विद्युतश्च बलैरकृष्णन् । दुभयन्ति<sup>५</sup> यद्विव्यान्यप्राणि धूतयो भूर्मि  
पिन्वन्ति पयसा परितो गन्ताराः<sup>६</sup> । पेवनं आप्यायनमिति ॥

<sup>१</sup> Kead रुक्मान्.

<sup>२</sup> Read शोभार्थम्.

<sup>३</sup> धाणि धूतयो भूमिम् not wanted. There is a cross mark above the line before धाणि and a line is drawn below the line up to धू to indicate that the passage is to be deleted.

<sup>4</sup> Read रिशतामसितारो.

<sup>5</sup> Read दुहन्ति

<sup>6</sup> Read गन्ताराः.

स्तोतून् ईशितून् कुर्वाणाः कम्पयितारः रिशादसः वातान् विशुतश्च  
वर्षर्थं बलैः कुर्वन्ति । दुहन्ति मेघं दिव्यान्युदकानि कम्पयितारः । भूमिसोषधीः  
दुहन्ति उदकेन परितो गन्तारः ॥ (९)

पिन्वन्त्यपो मरुतः सुदानंवः पयो धृतवद्विदथेष्वाभुवः ।  
अत्युं न मिहे वि नयन्ति वाजिनमुत्सं दुहन्ति स्तनयन्तुमक्षितम् ॥

पिन्वन्ति । सिञ्चन्त्युदकानि मरुतः सुदानाः । तदेवोक्तम्—पयो  
धृतवत् सारवद्विदथेषु यजेष्वाभवन्तः । यथादित्य<sup>१</sup> मिहे युद्धार्थं विनयन्ति  
वाजिनः । एवं सेकाय विनयन्त्यअं मरुतः । उत्सन्दुहन्ति स्तनयन्तुमक्षितम् ।  
उत्सो मेघ उत्सरन्त्यस्मादापः<sup>२</sup> इति ॥

पिन्वन्त्युदकानि मरुतः सुदानाः उदकं क्षरणवद्यज्ञेषु आभवन्तः । अन्तरि-  
क्षात् ये दुहन्ति वर्षोदकमिति । धृतेन नो धृतप्वः पुनन्तु इति मन्त्रः । अश्वमिद्  
बलिनं अमी सेचनाय मेघं शिक्षयन्ति । दुहन्ति च स्तनयन्तं अक्षीणं उत्साख्यं  
मेघम् ॥ (६)

महिषासो मायिनश्चित्रभानवो गिरयो न स्वतंवसो रघुष्यदः ।  
मृगा इव हस्तिनः खादथा वना यदारुणीषु तविषीरयुग्धवम् ॥

महिषासः । महान्तः प्रज्ञाप्राः<sup>३</sup> चित्रदीपाः पर्वता इव स्वबलाः  
शीघ्रस्यन्दनाः । मृगा इव हस्तवन्तः । गजास्तथोक्ताः । खातद<sup>४</sup> वानि-  
नानि<sup>५</sup> यदारुणीष्व<sup>६</sup> बडवासु बलान्ययुग्धवम् ॥

<sup>१</sup> Read यथात्यं.

<sup>२</sup> Cf. N. 10. 9. This is not what is found in N.

<sup>३</sup> Read प्राज्ञः.

<sup>४</sup> Read वनानि.

<sup>५</sup> Read खादथ.

<sup>६</sup> Read यदा आरुणीषु.

महान्तः प्राज्ञाः चित्रदीप्तयः पर्वता इव स्वबलाः बलमहतया लघुजवाः  
सिंहमृगा इव गजानरण्यानि परिगृह्य यूयं खादय यदा अरुणवर्णासु बडवासु  
बलानि अयुगच्वं बलप्रादाय स्वाक्षा अधितिष्ठय इति ॥ (७)

सिंहा इव नानदति प्रचेतसः पिशा इव सुपिशो विश्ववेदसः ।  
क्षपो जिन्वन्तः पृष्ठतीभिर्कृष्टिभिः समित्सवाधः शवसाहिमन्यवः ॥

सिंहा इव । सिंहस्सहतेः । सिंहा इव शब्दं कुर्वन्ति । प्रचे<sup>१</sup> ।  
पिशा सुरवः<sup>२</sup> तरवो वा । पिशिराश्लेषणार्थः । ते इव । वृष + भिर्मरुतो<sup>३</sup> -  
क्षपिभिः । सुपेशसो विश्ववेदसः सर्वविदः । पक्षिपः<sup>४</sup> क्षपयितारः ।  
तर्पयन्तः पृष्ठतीभिः कृष्टिभिश्च सहिताः । समित् सममेव गच्छन्ति ।  
बाधाससहितां<sup>५</sup> मनुष्याः । शवसा<sup>६</sup> अहिमन्यवः आहननशीलमनसः ।  
यद्वा अहीनज्ञानाः<sup>७</sup> ॥

सिंहा इव शब्दं कुर्वन्ति प्रकृष्टज्ञानाः । यथा पुरुषे मांसानि अवयवश्चिष्टानि  
एवं पदार्थैः सर्वैरेव मरुतः सुषु आश्लिष्टा भवन्ति सर्वज्ञाः । उदकं पूरयन्तः  
पृष्ठतीभिरस्थामिः । कृष्टिभिश्चायुधविशैः सममेव शत्रून् बाधितारः शवसा  
आहननशीला अभिमननाः ॥ (८)

<sup>१</sup> Read प्रचेतसः

<sup>२</sup> Word not clear. Perhaps अवयवः

<sup>३</sup> One letter completely worm-eaten after वृष.

<sup>४</sup> Read only क्षिपः

<sup>५</sup> Read बाधासहिताः

<sup>६</sup> Started to write perhaps जी and corrected into श.

<sup>७</sup> नाः: completely worm-eaten. Only a conjecture.

रोदसी आ वदता गणश्रियो वृषाचः शूराः शवसाहिमन्यवः ।

आ बन्धुरेष्वमतिर्न दर्शता विद्युन्न तस्थौ मरुतो रथेषु वः ॥

रोदसी शब्दापयत गणशः श्रयन्तो नृत्<sup>१</sup> सचन्तः शूराः शवसाहि-  
मन्यवः । आतिष्ठिति बन्धुरेषु अमन्तिरिव<sup>२</sup> दर्शनीयामतिरूपनाम<sup>३</sup> ।  
विद्युदिव च तिष्ठति मरुतो रथेषु वो दीसिः ॥

रोदसी स्वनिर्गमनेन शब्दापयत हे गणश्रियः इतरेतरयुक्ताः मनुष्याणां  
संभक्त्काराः शूराः शवसाहिमन्यवः । रथेषु ये बन्धुराः तेषु अमतिरिव रूपमिव  
दर्शनीयाः विद्युन्न अवतिष्ठते भूयो भूयः प्रस्फुरति यथा पदार्थानां रूपं वहिः  
स्थितं इति ॥ (९)

विश्वेदसो रुयिभिः समैकसुः संमिश्वासुस्तविषीभिर्विश्विनः ।  
अस्तार इषुं दधिरे गभस्त्योरनन्तशुष्मा वृषंखादयो नरः ॥

विश्वेदसः । सर्वज्ञा रथमिस्संसेविमानाः<sup>४</sup> संसेव्यमानाः संगताः ।  
बलैर्विश्विनो महान्तः । अस्तार इषुं दधिरे बाहोरनन्तबलाः वृषंखादयो  
नरः । वृषा येषां खादिराः युद्धं भवति<sup>५</sup> ॥

सर्वज्ञानाः धनैः समानस्थानाः महतोऽपि पर्वतादीन् आत्मबलैः संमिश्र-  
यन्तः क्षेत्राः इषुं हस्तयोः धारयन्ति अनन्तबलाः वर्षणशीलखादिनामायुध-  
युक्ताः नेतारः ॥ (१०)

<sup>१</sup> Read नृन्.

<sup>२</sup> Read अमतिरिव.

<sup>३</sup> Read दर्शनीयाः । अमतिः रूपनाम्.

<sup>४</sup> Read रयिभिः. The portion संसेविमानाः does not seem to be necessary. वि is mostly worm-eaten ; only a conjecture.

<sup>५</sup> Perhaps to need वृषा येषां खादयो युद्धे भवन्ति.

हि॒रण्ययैभिः प॒विभिः प॒योदृ॒ध उज्जित्वन्त आप॒थ्यो द॑ न प॒र्वतान् ।  
म॒खा अ॒यासः स्व॒सृतौ ध्रुव॒च्युतौ दुत्र॒कृतौ म॒रुतो भ्राज॒दृष्ट्यः ॥

हिरण्ययैश्वकैः रथानां उदकस्य वर्धकाः पर्वतानुज्जित्वन्ते यथा आपथ्यः । पथो ये आगच्छन्ति रथाः । ते यथाग्रतः स्थितान् स्थाणूनुज्जित्वन्ते । मखाः पूज्या गन्तारः स्वयं सररन्तः<sup>१</sup> ध्रुवाणामपि च्यवकाः<sup>२</sup> दुर्धरमात्मानं कुर्वाणा मरुतो दितीष्ट्यः<sup>३</sup> ॥

हिरण्यैः पविभिः उदकस्य वर्धयितारः उद्वाधयन्ति तुणानीव पर्वतान् । दातारः गच्छन्तः स्वयमेव सरन्तः ध्रुवाणामपि च्यावयितारः दुर्धरस्य कर्मणः कर्तारः दीप्तायुधाः ॥ (११).

घृषुं पाव॑कं व॒निनं विचर्षणि॑ रुद्रस्य सूरुं हृवसा॑ गृणीमसि ।  
रजस्तुरै॑ तव॒सं मारुतं गणमृजीषिणि॑ वृष्णं सश्वत श्रिये ॥

घृषुम् । वृष्कं शोधकं उदकवन्तं<sup>४</sup> विद्रष्टारं रुद्रस्य सूरुं हवसा स्तोत्रेण<sup>५</sup> स्तुमो मारुतं गणः<sup>६</sup> । पत्रिवस्य<sup>७</sup> रजसः प्रेरकं प्रवृद्धं यूथमपि तं मारुतं गणां<sup>८</sup> तृतीयसवनेऽन्वयाहजीषिणं वृष्णं सश्वयनार्थम्<sup>९</sup> ॥

<sup>१</sup> Read सरन्तः.

<sup>२</sup> Read च्यावकाः । च्य is partly worm-eaten. But there is no आ mark.

<sup>३</sup> Read दीप्तेष्ट्यः A little space left blank before ती.

<sup>४</sup> द् mostly worm-eaten.

<sup>५</sup> त् in स्तो worm-eaten.

<sup>६</sup> Read गणम्. This मारुतं गणं unnecessary here.

<sup>७</sup> Not clear.

Read गणं.

<sup>९</sup> Read सश्वत धनार्थम्.

घर्षणशीलं शोधकं भजनवन्तं विद्विरां रुद्रस्य पुत्रं स्तोत्रेण स्तुमः ।  
उदकस्य प्रेरयितारं वृद्धं मास्तं गणं तृतीयसवने अन्वयाद्वीषिणं वर्षितारं  
सेवत श्र्यर्थम् ॥ (१२)

प्र नु स मर्तः शवसा जनाँ अति तस्थौ व ऊती मरुतो यमावत ।  
अवैद्विर्वाजं भरते धना नृभिरापृच्छयं क्रतुमा क्षेति पुष्यति ॥

प्र नु स जनो बलेनान्यजनान् क्षिप्रं प्रतितिष्ठति । मरुतो युष्माकं  
रक्षणेन । यं यूयं रक्षथ अपि चाश्वैः अन्तं<sup>१</sup> भजते<sup>२</sup> धनानि च योद्धुभिः ।  
अपिच आपृष्टव्यं<sup>३</sup> प्रशस्तं कर्माधितिष्ठति पुष्यति<sup>४</sup> च प्रजया पशुभिः ॥

प्रकर्षेणाभितिष्ठति क्षिप्रं स मतोऽन्यान् जनान् यं यूयं रक्षणेन मरुतः  
रक्षथ । अश्वैरन्नं च बिभर्ति धनानि च दासैराप्रपृष्टव्यं चित्रकर्माधितिष्ठति पुष्यति  
च प्रजादिभिः ॥ (१३)

चकृत्यं मरुतः पृत्सु दुष्टरे द्युमन्तं शुष्मं मघवत्सु धत्तन ।  
धनस्पृतमुक्थयै विश्वर्चर्षणि तोकं पुष्येम् तनयं शतं हिमाः ॥

चकृत्यम्<sup>५</sup> । पौनंपुन्येन<sup>६</sup> कार्येषु पुरस्कर्तव्यं मरुतः पृत्सु दुष्टरं  
दीसिमन्तं शोषकमरिणां तरनयं<sup>७</sup> हविषमत्स्वस्मासु निधत्त । धनानां स्पृष्टारं

<sup>१</sup> Read अन्तं.

<sup>२</sup> Perhaps to read भरते itself.

<sup>३</sup> Read आप्रपृष्टव्यं.

<sup>४</sup> पुष्यति mostly worm-eaten.

<sup>५</sup> कृत्यं completely worm-eaten.

<sup>६</sup> Read पौनःपुन्येन.

<sup>७</sup> Not clear.

प्रशस्यं सर्वस्य कर्मणो द्रष्टारं<sup>१</sup> पुत्रं पोमयोम<sup>२</sup> पौत्रं च शतं हीमा जीवन्तः ॥

पौनःपुन्येन कर्तव्यं मरुतः संग्रामेषु तरितुमशक्यं दीतिमत् बलं हविष्मत्सु निधत्त । धनानां स्पष्टारं प्रशस्यं सर्वस्य द्रष्टारं पुत्रं तत्पुत्रं च पोषयेम । लभेमहि शतं हीमा जीवन्तः ॥ (१४)

नू ष्ठिरं मरुतो वीरवन्तमृतीषाहैं रथिमस्मासु धत्त ।  
सहस्रिणं शतिनं शूशुवांसं प्रातर्मक्षु धियावसुर्जगम्यात् ॥

नू ष्ठिरम् । क्षिप्रं स्थिरं मरुतो बलवन्तं शत्रूणां अभिभवितारं रथिं पुत्रमस्मासु धत्त । यस्सहस्राणि शतानि च भजते प्रवृद्धः । प्रातर्मक्षु धिया वसुर्जम्य<sup>३</sup> मारुतो गणः<sup>४</sup> ॥

क्षिप्रं स्थिरं मरुतः पुत्रयुक्तं शत्रूणामभिभवितारं रथिमस्मासु धत्त सहस्र-शतसूख्याकं वर्धमानं इति ॥ (१९)

पश्वा न तायुं गुहा चतन्तं नमो युजानं नमो वहन्तम् ।  
सजोषा धीरा: पदैरनु गमनुप त्वा सीदन् विश्वे यजंत्राः ॥

<sup>१</sup> In सर्वस्य कर्मणो, only स्य and णो can be seen. शरं is clear in the next line. The end of the line is completely damaged.

<sup>२</sup> Read पोषयेम.

<sup>३</sup> Read जगम्यात्. This is at the end of the line and much damaged.

<sup>४</sup> There is the figure 3 to mark the end of the sūkta.

पश्चा । शाक्त्यः पराशरः । द्वैपदानि षट्सूक्तानिष्ठ<sup>१</sup> । तत्र द्वे द्वे ऋचा लोके कां समामनामो युद्धवन्यामेवामेकामेव<sup>२</sup> । प्रायेण द्वयोर्द्वयोरैकार्थ्यै<sup>३</sup> दृश्यते । पशुनेव तायुं<sup>४</sup> स्तेनं देवेभ्योऽपकम्याप्सु गुहायां वर्तमानञ्चमातृना<sup>५</sup> संयुज्ञानमन्त्रं वहन्तं संगताः प्राज्ञा देवाः<sup>६</sup> पदैरन्वगच्छन् । उपासीदंश्च त्वां विश्वे देवाः । अडागमाकरणे हेतुः समयानुकमण्यामस्माभिसूक्तमिति<sup>७</sup> ॥

पराशरः शाक्त्यः । द्वैपदा विश्लयक्षरा । प्रायेण द्वयोर्द्वयोरैकार्थ्यै दृश्यते । अग्नेभ्ययो ज्यायांसो भ्रातर आसन् । ते देवेभ्यो हृष्यं वहन्तः प्रामीयन्त । सोऽपः प्राविशत् । तं देवाः प्रैषमैच्छन् (तै. सं. २. ६. ६. १) इति ब्राह्मणम् । तत्रेदुच्यते । पशुनेव स्तेनं गुहायां गच्छन्तं अन्नमात्मना संयुज्ञानं संयुक्तं च अन्तं वहन्तं समादाय गच्छन्तं संगताः प्राज्ञाः पदैः अन्वगच्छन् । उपासीदंश्च त्वां विश्वे देवाः ॥ १ (१, २)

ऋतस्य देवा अनु व्रता गुरुभ्वत् परिष्ठिर्यैर्न भूमे ।  
वर्धन्तीमापं पन्वा सुशिख्मृतस्य योना गर्भे सुजातम् ॥

ऋतस्य । ऋतस्याग्नेदेवा अन्वगच्छन् कर्माणि । क गतः । क च वर्तते । किञ्च कुरुते इति भुवत् परिष्ठिरभवदन्वेषणम् । यौरिव चाचासीत्<sup>८</sup>

<sup>१</sup> ष at the end not wanted.

<sup>२</sup> Passage not clear.

<sup>३</sup> The letters after प्राये and before यैकार्थ्य much worm-eaten.

<sup>४</sup> पशु is in tact ; नेव तायुं very much injured.

<sup>५</sup> न्द in स्तेनं देवेभ्यो completely lost.

<sup>६</sup> Read वर्तमानमात्मना.

<sup>७</sup> The आ mark and visarga in वाः completely lost.

<sup>८</sup> This is one of the twelve Anukramanis of the author.

<sup>९</sup> One चा is unnecessary.

भूमि भूमिः अश्यन्वेषणार्थमागतैः<sup>१</sup> देवैः । वर्धन्त्यैनमापः<sup>२</sup> पन्वा स्तोत्रेण  
सुशिर्षिं सुप्रवृद्धम् । ऋतस्य योनिरित्युदकनाम अन्नस्य योनिर्भवतीति ।  
तत्र गर्भे अन्नसुजातं<sup>३</sup> सुषु वर्तमानम् ॥

अग्रेदेवा अन्वगच्छन् कर्मणि निलीनस्य । किं कृत्वा गच्छतीति  
तदाभवत् परिष्ठिः पर्येषणम् । द्यौरिव चासीत् भूमिश्यन्वेषणार्थमागतैः देवैः  
तं च । एनमग्नि वर्धयन्त्यापः स्तोत्रेण सुषु वृद्धम् । उदकस्यान्तर्गमेण सुषु  
प्रादुर्भूतम् ॥ २ (३, ४)

पुष्टिर्ण रण्वा क्षितिर्ण पृथ्वी गिरिर्ण भुजम् क्षोदो न शंशु ।  
अत्यो नाज्मन्तसर्गप्रतक्तः सिन्धुर्ण क्षोदः क इं वराते ॥

पुष्टिर्ण<sup>४</sup> । पुष्टिरिव रमणीया । क्षितिरिव विस्तीर्णा । गिरिरिव  
भुजम् भुज्ञानि<sup>५</sup> भाजको<sup>६</sup> रक्षकः । जलमिव सुखस्य भावकः । अत्य इव  
युद्धे सर्गप्रतक्तः सर्गे गमने उद्युक्तः । सिन्धुर्ण क्षोदः स्यन्दमानमिवोन्मादकम् ।  
क एनं वारयेत् ॥

हव्यवाहनाद्वीतोऽरण्यं प्राविशत् । तत् द्वाभ्यां स्तौति । पुष्टिरिव रमणीया ।  
भूमिरिव विस्तीर्णा । गिरिरिव भोगसाधनम् । उदकमिव सुखभावयितु । सोऽर्ण  
अश्व इव गमने भवति । गमनप्रवृत्तस्तमिमं को वारयति । यथा सिन्धुरुदकं  
कूलाभ्यां वारयति तद्वत् ॥ ३ (५, ६)

<sup>१</sup> अन्य mostly damaged.

<sup>२</sup> Read वर्धयन्त्यैनमापः

<sup>३</sup> Read अन्नं सुजातं.

<sup>4</sup> Read पुष्टिर्ण. There is a stroke above न to indicate that the इ mark is to be deleted.

<sup>5</sup> Perhaps this word is not wanted.

<sup>6</sup> Perhaps to read भोजको.

जामिः सिन्धूनां भ्रातेव स्वस्थामिभ्यान् राजा वनान्यत्ति ।  
यद्वातंजूतो वना व्यस्थाद्यमिहैं दाति रोमां पृथिव्याः ॥

जामि । जामिबन्धूनां<sup>१</sup> सह वसन् । भ्रातेव स्वसृणां<sup>२</sup> इत्यौपमिकम् ।  
स्वसादो<sup>३</sup> दुहितरः पितुः । सोऽयमिभ्याति + + राजा<sup>४</sup> वनान्यत्ति ।  
शत्रव<sup>५</sup> इभ्या भयमेति येभ्यः । यदा वातप्रेरितो वनानि वितिष्ठति  
तदानीमग्निः खलु दादि<sup>६</sup> छिनत्ति पृथिव्या लोमानि । पृथिव्या लोमा-  
न्योषधय इति ॥

बन्धुः सिन्धूनां स्यन्दमानानां नदीनाम् । भ्रातेव स्वसृणां इत्यौपमिकम् ।  
सोऽयमिभस्थान् शत्रून् राजा इव काष्ठानि अति । यदा वातप्रेरितः वृक्षानभि-  
भवति तदानीं अग्निः खलु छिनत्ति लोमस्थानीयं तुणगुरुमादिकमपि दहति  
पृथिव्याः ॥

४ (७, ८)

श्वसित्युप्सु हुंसो न सीदन् क्रत्वा चेतिष्ठो विशामुष्मुर्षुत् ।  
सोमो न वेधा ऋतप्रजातः पशुर्न शिश्वा विभुद्दरेभाः ॥

<sup>१</sup> Read जामिः बन्धुः सिन्धूनां.

<sup>२</sup> स portion in स्व completely lost.

<sup>३</sup> Read स्वसारो.

<sup>४</sup> Read सोऽयमिभ्यानिव राजा. The two letters after सोऽयमि very  
indistinct. The first can be made out as स्या and the next as ति. The letter र in रा is completely lost.

<sup>५</sup> श्रव् must be the meaning of इभ्य and as such it must appear  
after इभ्यानिव and must be read शत्रूनिव.

<sup>६</sup> Read दाति.

श्रसिति । हंसो हन्त्यध्वानं<sup>१</sup> गच्छन् । श्रसित्यप्सु हनस<sup>२</sup> इव  
सीदन् । केतुनौषसेन<sup>३</sup> प्रज्ञापको<sup>४</sup> लिशां<sup>५</sup> उषसि प्रबुद्धिः<sup>६</sup> । सोम इव  
विधाता । उदकाज्ञातः पशुरिव शिश्रा<sup>७</sup> । यो नो विभुरेभाः<sup>८</sup> । दूरे  
यस्य दीसिः स दूरेभा इति ॥<sup>९</sup>

अनया पुनरप्सु प्रविष्टं स्तौति । श्वासशब्दं करोत्यप्सु हंस इव सीदन्  
प्रज्ञापितेनौषसेन तेजसा चेतयितुतमो मनुष्याणामुषसि प्रबुद्धिः । सोम इव  
विधाता उदकात् प्रजातः । पशुरिव शिशुना वत्सेन सह तेजसा प्रादुर्भवन्  
महान् दूरस्थः प्रकाशयति ॥

९ (९, १०)

रयिने चित्रा सूरो न संहगायुर्न प्राणो नित्यो न सुनुः ।  
तका न भूर्णिर्वनां सिषक्ति पयो न धेनुः शुचिर्विभावा ॥

<sup>१</sup> Read हन्त्यध्वानं.

<sup>२</sup> Read हंस.

<sup>३</sup> The reading is only a conjecture. न is quite clear with औ  
mark following. There is something before that; it looks like  
जि, but may be only ए mark to complete the औ in नौ. One letter  
before this is missing.

<sup>४</sup> This is not quite the meaning of चेतिष्ठ where there is the  
superlative.

<sup>५</sup> Read विशां.

<sup>६</sup> Read प्रबुद्धः.

<sup>७</sup> After शिश्रा something begun, perhaps शि and deleted.

<sup>८</sup> Read विभुर्दूरेभाः

<sup>९</sup> Here there is the figure 4 to mark the end of the sūkta.

रथिन् । रथिरिव चित्रा । सूर्य इव सदृष्टा<sup>१</sup> । सञ्चरन्निव प्राणः । औरस इव पुत्रः । अश्व इव भूर्णिर्भरन्<sup>२</sup> । भूर्णिमश्वं नयत्तुजा (ऋ. वे. ८. १७, १५)<sup>३</sup> वनानि सेवते । पय इव धेनुः प्रीणनः । शुचिदीसिमान् ॥

दावाग्निमनेन सूक्तेन स्तौति । रथिरिव चित्र इति प्रकाशादाह । सूर्य इव च सर्वैर्दृश्यमानः । आयुरिव प्राणनहेतुः । दग्धे ह्यरण्ये ओषधयः प्रादुर्भवन्ति । औरस इव पुत्रः । तस्कर इव हरणशीलः । अरण्यानि सेवते क्षीरमिव धेनुः दीसिमान् ॥ १ (१, २)

दाधार क्षेमपोको न रण्वो यवो न पक्षो जेता जनानाम् ।  
ऋषिने स्तुभ्वा विक्षु प्रशस्तो वाजी न प्रीतो वयो दधाति ॥

दाधार । बिभति रक्षां गृहमिव रमणीयः । यव इव पकः । जेता जनानाम् । ऋषिरिव स्तोदा<sup>४</sup> देवानाम् । विक्षु प्रशस्तः । अश्व इव सुहितः<sup>५</sup> प्रीतः । अन्नं दधाति ॥

करोति रक्षां गृहमिव रमणीयम् । यव इव पकः । जेता जनानाम् । सोऽयमग्निः अन्नं प्रयच्छति । यथा ऋषिः स्तोता मनुष्येषु प्रशस्तः अभिरक्षण-कुशलः अन्नं प्रयच्छति । अश्व इव च घासेन प्रीयते ॥ २ (३, ४)

<sup>१</sup> Read सदृष्टा.

<sup>२</sup> Looks more like भूर्णिर्भरन्.

<sup>३</sup> There must be some word like इति यथा missing.

<sup>४</sup> Read स्तोता.

<sup>५</sup> There is no word in the text corresponding to this word.

दुरोक्षोचिः क्रतुर्न नित्यो जायेव योनावरं विश्वस्मै ।  
चित्रो यद्भ्राद् छवेतो न विक्षु रथो न रुक्मी त्वेषः समत्सु ॥

दुरोक्षोचिः । दुस्सेवतेजाः । तकर्म कर्मर इव + कर इवासारणा धारणो वा<sup>१</sup> । जोयेव<sup>२</sup> गृहे वर्तमाना । अरं विश्वस्मै जनाय भवति । चित्रो यदासौ भ्राजते तदार्णीं विश्वेत<sup>३</sup> आदिय आइव<sup>४</sup> भवति । मनुष्येषु रथो न रुक्मवान् सौवर्णः । दीप्तः समस्त्विति ॥

दुःसेवतेजाः प्रज्ञा इव अनुस्यूतः । जायेव गृहे वर्तमानः पर्यासो भवति विश्वस्मै जनाय । मित्रो यदा भ्राजते अरण्ये श्वेतवर्ण इवादियः विक्षु रथ इव च हिरण्मयो दीप्तः संग्रामेषु ॥

३ (९, ६)

सेनेव सुष्टुमै दधात्यस्तुर्न दिद्युच्चेषप्रतीका ।  
यमो है जातो यमो जनित्वं जारः कनीनां पतिर्जनीनाम् ॥

सेनेव । सेनेवोद्युक्ता भयं दधाति । क्षेसुरिव जेषुः<sup>५</sup> । दीप्तमुखी । यमोऽग्निर्नियमनात् । अन्तोदात्तो वैवस्वतश्चत् । अग्निरपि<sup>६</sup> यम उच्यते येन

<sup>१</sup> Read कर्मकर इवासाधारणः. After तकर्मक dots are put above all the letters मरं इव. Between मरं and र here there is a cross mark below the line and after इव some letter is written and scored off. The dot is over this also. Then कर इव etc. follow.

<sup>२</sup> Read जायेव.

<sup>३</sup> वि in the beginning not wanted.

<sup>४</sup> Read इव आ in the beginning not wanted.

<sup>५</sup> Read इषुः.

<sup>६</sup> What is written is वैवस्वतश्च + + रपि. It is a conjecture that the two letters that are completely lost are दम्पि. Read वैवस्वतश्चेत् । अग्निरपि.

यच्छति । स आद्युदात्ता<sup>१</sup> । यम एव जातः । यम एव जनयितव्य<sup>२</sup> । जरो<sup>३</sup> जरयिता । पतिः कनीनां कन्यकानाम् । तृतीयो अग्निष्टे पतिः<sup>४</sup> । पालयिता जायानाम् । तत्प्रधाना हि यज्ञसंयोगेन भवति<sup>५</sup> । जनित्वशब्दो जायावच्नोदात्तः<sup>६</sup> । पत्युर्जनित्वं<sup>७</sup> इति ॥

सेनेवोद्युक्ता बलं दधाति अस्तुरिवायुधं दीप्तमुखम् । यम एव जातः । अग्निरपि यम उच्यते यमनात् । यम एव जनिष्यमाणः । जरयिता कन्यकानाम् । तृतीयो अग्निष्टे पतिः इत्यपि निगमो भवति । पालयिता जायमानानाम् । तत्प्रधाना हि यज्ञसंयोगेन भवन्ति ॥

४ (७, ८)

तं वंश्वराथा वयं वसत्यास्तं न गावो नक्षन्त इद्धम् ।

सिन्धुर्न क्षोदः प्र नीचीरैनोन्वन्त गावः स्वैर्वशीकि ॥

तं वा<sup>८</sup> । तं यूयं चरात्या<sup>९</sup> पश्चा<sup>१०</sup> आहृत्या नक्षते वयं निवसत्या<sup>११</sup> औषधाहृत्या नक्षमहे । गोष्ठमिव गावः समिद्धमेनं व्याघ्रुवन्ति यजमानाः ।

<sup>१</sup> Read आद्युदात्तः ।

<sup>२</sup> Read जनयितव्यः ।

<sup>३</sup> Read जारो ।

<sup>४</sup> R. V. 10-85-40.

<sup>५</sup> N. 10-21. Read भवन्ति.

<sup>६</sup> Read जायावच्नोऽन्तोदात्तः ।

<sup>७</sup> R. V. 10-18-8.

<sup>८</sup> Read वः ।

<sup>९</sup> Read चरन्त्या ।

<sup>१०</sup> Read पश्चा ।

<sup>११</sup> Read निवसन्त्या ।

सोऽयं स्थन्दमानमिवोदकं नीचीज्वालाः प्रेरयति । तस्मिन् संगच्छन्ते रश्मयो  
नभसि वर्तमाने दर्शनीये इति<sup>१</sup> ॥

तस्मिं यूयं चरन्त्या पश्चा आहुत्या वयं निवसन्ति औषधाहुत्या । गृहं-  
यथा गावः आप्नुवन्ति तथाप्नवाम इद्धं समृद्धं भोगैः । सिन्धुरिव उदकं अधः-  
स्थितं अग्निज्वालाः उद्गमयति । ते च रश्मयः संक्षिप्ता भवन्ति सर्वस्य दर्शनीये  
अग्नौ ॥

९ (९, १०)

वनेषु जायुर्मर्तेषु मित्रो वृणीते श्रुष्टि राजेवाजुर्यम् ।  
क्षेमो न साधुः क्रतुर्न भद्रो भुवत् स्वाधीर्होता हव्यवाद् ॥

वनेषु । अरण्ये<sup>२</sup> जायमानः । मर्तेष्वपि च मित्रः स<sup>३</sup> । वृणीते  
श्रुष्टि क्षिप्राषि एव<sup>४</sup> राजेवाजं<sup>५</sup> मित्रम् । क्षेमो रक्षक इव साधकः ।  
कर्तेवच्चजनीयो<sup>६</sup> भवति सुकर्मा होता<sup>७</sup> हव्यवाहनः ॥

काष्टेषु जायमानः । मर्तेषु सखा वृणीते क्षिप्रकारिणं यजमानं राजेव  
अजरं मित्रम् । क्षेम इव साधुः । कर्म इव भजनीयो भवति सुकर्मा होता  
हव्यवाद् ॥

१ (१, २)

<sup>१</sup> There is the figure 5 here to mark the end of the Sūkta.

<sup>२</sup> Perhaps to read अरण्येषु.

<sup>३</sup> Perhaps to read सखा.

<sup>४</sup> Reading very corrupt. Perhaps क्षिप्रमृष्टिं एव.

<sup>५</sup> Read राजेवाजरं.

<sup>६</sup> Read कर्तेव भजनीयो.

<sup>७</sup> Read होता.

हस्ते दधानो नृम्णा विश्वान्यमे देवान् ध्राद्गुहा॑ निषीदन् ।  
विदन्तीमत्र॒ नरो॑ धियुंधा॒ हृदा॒ यत्तष्टान् मन्त्राँ॑ अशंसन् ॥

हस्ते । हस्ते धारयन् धनानि सर्वाणि भये<sup>१</sup> धादेवान् गुहायां निषीदन् । विदन्त्येनमत्र नरो देवाः कर्मणां धाताराः<sup>२</sup> । यदा हृदयेन तष्टान् अशंसन् मन्त्रान् ॥

हस्ते धारयन् सर्वाण्येव धनानि दैवैर्निहितानि । भये देवान् धात् गुहायां निषीदन् । विदन्त्येन अत्र देवाः कर्मणो धातारः । हृदयेन यदा कृतान् मन्त्रान् अशंसन् ॥

२ (३, ४)

अजो न क्षां दाधारे पृथिवीं तस्तम्भ द्यां मन्त्रैभिः सुत्यैः ।  
प्रिया पुदानि पुश्वो नि पाहि विश्वायुरमे गुहा॑ गुहैः गाः ॥

अजः । अजस्सूर्यः । वाजिः<sup>३</sup> प्रेरणार्थः । सूर्य इव भूमि धारयन्ति<sup>४</sup> पृथिवीमन्तरिक्षं च । मस्तम्भ<sup>५</sup> मन्त्रैसत्यैः स्तूयमानः<sup>६</sup> । यद्वा॑ मन्त्रैः

<sup>१</sup> भ completely worm-eaten. Only a conjecture.

<sup>२</sup> Read धातारः ।

<sup>३</sup> Read अजिः । Perhaps it may be अजः सूर्यो वा । अजिः In this case another alternative meaning of अज is missing.

<sup>४</sup> Read धारयति ।

<sup>५</sup> After अन्तरिक्षं च, the next letter seen is म. Then one letter is missing and what follows is तैः ; perhaps both together form स्तैः. Then there is म and another letter is missing ; perhaps both together form स्मैः. Read तस्तम्भ ।

<sup>६</sup> मानः quite clear. Two letters missing. Reading only a conjecture.

with what has been cognised or is being cognised, since there is occasion for mutual dependence.

49. Therefore we look forward to the position that when there is contact, the floor too is cognised through its capability, but that its being cognised is not a factor in the cognition of the non-existence. But in the context, its utility is not to apprehend the counter-correlate, since it is not to be apprehended through the substrate, as in the case of conjunction. Nor is it for contact, since its non-existence has direct contact with the sense-organ. If it is not thus, how can there be such a knowledge "the sound heard before does not exist now"?

50. If it be said that it is through inference, it is not so; for if sound itself is made the minor term, it is not the substrate of the probans. If non-eterntiy alone is the probans, there is not established definiteness of time for the non-existence. If ether is the minor term, not being cognised becomes non-conclusive as a probans, through its being possessed of that, since even at the time the sound was present, it was there. Similarly even if time too is the minor term, there is a defect.

51. If it be (like this)—I am at this moment in possession of an ear devoid of sound, since there is the absence of cognition of sound, like a deaf person—it is not so; for the example is devoid of the probandum and (also) it is contradictory. To be deaf and to have ears are contradictory. And even for his ear being devoid of sound, there is no means of knowing.

52. If it be said that the means of knowing it is the purposelessness of production of what cannot be utilised, it is not so, since it can be justified by the first sound. If it be said that their utility is in respect of producing another sound, (and) that for the last it is not in that way, it is not so ; for a sound being the last is not established.

53. (It is also) because people like us cannot conceive of everything that is generated as having a purpose or as not having it and because it can be justified like the purpose of breathing in and breathing out in the state of deep sleep ; also because there is the pervasion that if there is generation there is necessarily a purpose. But merely by the non-cognition of a purpose throughout, there is no disappearance of a generation. If it be so, in respect of him, there will disappear its production from ether only as determined by the ear-cavity, since for a deaf man, it has no utility. At the time of the controversy the ear of the deaf person has sound because the location which has capability is the hole of the ear-cavity that is not covered, like the hole of the ear-cavity of people other than him.

54. "Drum, harp and flute have no sound, because there is cognised capability for relation with a knowledge common to it while it is not perceived. That which is cognised even when what is capable of relation with a knowledge common to it, is not perceived, has the non-existence thereof ; for example the floor which has no jar." If it be so said, it is not so, because there is no capability for relation to a knowledge common to

it since sound is heard and harp etc., are seen. If it be said that it is merely by conceit, it is not so; for even then, the destruction of sound is not in that location and since absolute non-existence has no restriction in time.

55. "Let it be so; indeed drum etc., like sound, are extraneous adjuncts for ether. Therefore sound produced in them becomes produced (only) in ether itself, and if denied there, becomes denied even there, like happiness in body etc." If it be so said, it is not so. There (in the latter case) when the soul is established as having an extraneous adjunct by perception, the denial of pleasure etc. also are established by perception. And it is not so here too, since ether, defined by that extraneous adjunct, is not perceptible.

56. If it be said that (even) then the extraneous adjuncts are perceptible, it is not so, since non-existence is not apprehended through them. Or if there is (such) apprehension, there would occasion cognition even by perception.

57. And in this case it does not happen that non-existence is to be apprehended (only) through real substrates: and they too are not established by perception.; for in all cases even when the cause of the sound is hidden, there is the knowledge of the non-existence of an (already) cognised sound.

58. If it is said that there is such an empirical statement in respect of them, which are (really) within the scope of inference, it is not so, since there is non-conclusiveness for the probans not being cognised as

having that, and (also) since at the time of knowledge of the non-existence, the substrate is doubted. And (it is further so) since there is non-establishment in the alternative of the subject having been cognised and (also) since sound as probans is not established owing to the sense-organ being intercepted.

59. Further how is there the cognition of the destruction of substances, qualities and actions whose substrates (too) are destroyed? If it be said that it is not so by any means, how is it that there is the destruction of the effect by the destruction of the substrate?

60. If it be said that there is cognition in that way by inference, it is not so, since the reply has already been given by the same argument. If it be said that if even when the threads are destroyed the cloth is not destroyed, it shall be cognised in the same way, let what will support this counter-argument (*reductio ad absurdum*) be enunciated.

61. "What is cognised here does not have a series of effects, since when what is capable is not so cognised, it is not cognised." If it be so said, it is not so; for if what is to be established is that the parts of threads are not the substrates of the cloth, it establishes what is (already) established. If what is to be established is their possession of the destruction of cloth, it is sublated, since it exists only in the space of the cause of its counter-correlate.

62. If it be said that what is to be established is that these fibres (*i.e.* parts of threads) have the non-existence of those threads that have the non-existence

of the cloth, it is not so, because it is not reasonable to have it, in so far as the destruction of the cloth is after the destruction of the threads. And if only the capability is established, the destruction of cloth is non-established, since its destruction or non-destruction is equal.

63. "When there is the denial made of a qualified object, the non-existence of the qualifications is also become known as an inevitable course. Indeed the knowledge is (in the form)—the threads that are the substrates of the cloth are not in their (own) parts, like qualities and actions." If it be so said, even then, it has to be said what substrate the destruction of qualities and actions and (also) of the cloth, has.

64. If it be said that the substrates are the fibres themselves, then this is an error ; for it has not them as location. "They too have that location, since they are not far apart, as determinants of the substrates ; even with a location of this nature, there is its apprehension since there is no deviation of capability." If it be so said, then there is no rule that the apprehension of destruction is only through the location in the inherent cause of the counter-correlate, since there is apprehension in another way also.

65. Therefore if a thing has a particular causal aggregate for cognition, when that (causal aggregate) is there without that (thing), its absence can be apprehended in any place or at any time whatsoever.

66. There is, however, this much difference. If that (the causal aggregate for the perception of

non existence) is existent, it is (known) through perception. If it is known, not being existent at all, it is through inference etc. This is the position.

67. By this must be known to be remedied the conflict with the textual statement that non-existence is apprehended by the two (substrate and counter-correlate) that are existent ; for it (the textual statement) has as object that which has as counter-correlate something that can be apprehended by the two (counter-correlate and substrate) and it is an object of inference. Otherwise, there is the occasion for the non-establishment of the substrate.

68. Even then there is no rule regarding cognition ; what is, however, intended is only knowledge (in general), since what is useful for that is only thus much ; for cognition somewhere comes in through the falling together of the causal aggregate.

69. And if the textual statement is very particular about the cognition of the substrate, there would have been no illustration like "its destruction is like the destruction of the fire after destroying the fuel," since that is non-established. Indeed the destruction of fire is not apprehensible in the series of its parts, through perception ; for they are not apprehended. Nor is it to be inferred by elimination, in so far as there is no passing over to other places etc., since the probans itself is not capable of being apprehended, the substrate being not obtained. Nor is it proper that one can hope to prove all this at one stroke from the destruction of the cause, since it is non-conclusive.

70. If it be said that there is no defect in so far as it is qualified by fire, it is not so, since the pervasion is not established. Indeed nowhere has it been established that from the destruction of fuel, the substance fire has been destroyed necessarily ; for the function of perception (there) is not accepted. Therefore it has to be admitted, even though unwillingly, that for such a thing by discarding which, passing over elsewhere is impossible, destruction is apprehended even by that place etc., which are the necessary causes etc., for there is no other course. For this very reason, even if darkness is perceptible, the venerable Teacher regards it as a non-existence. By this is explained the prior non-existence of sound.

71. When matters remain in this way, there is the inference stated : sound is non-eternal, because it has the attribute of production, like a jar. And this is not sublated by re-recognition ; for it is not different from the re-recognition of a flame (of light) etc. If it be said that it is not so, since, being unsublated, it is intrinsically valid, it is equal.

72. "It does not exist in the case of a flame (of light) since it is sublated by the imposition of contradictory attributes. Otherwise, there is occasion for the elimination of the empirical usage of difference, since there is no cause for it. Or, if it is from nothing (in particular), there is stepping beyond (the limit)." If this be said, this is equal in the case of sound also ; for there are (attributes like) loud, louder, low, lower etc.

73. If it be said that here it is not natural, it is not so ; for the rule of determining a thing as naturally established in such and such places is equal even here. Indeed, in the case of the coldness and fluidity of water or of the heat and brightness of fire being natural, there is no authority other than perception.

74. "It is reasonable only in this way, because there is not obtained any other adjunct and because they are uniformly obtained as abiding in them." If this be said, this (too) is equal. If it be said that even then there is doubt regarding its being the attribute of something else that is supersensible, this too is of that same nature.

75. Then is it that if a thing is obtained as abiding in another, the former is certainly the attribute of the latter ? Now in this way cases like "the conch is yellow", "crystal is red", "the cloth is blue", would be like that, since there is no difference.

76. No. For, their being errors is determined when yellowness etc., remain as attributes of other things and when conch etc., remain as having attributes opposed to them and since there is agreement with concomitance and non-concomitance with (the presence of) China rose (japā) flower etc.

77. And here, being loud, louder, etc., does not remain as attributes of anything else. Nor do the sound *ka* etc., of parrots and other birds have other attributes. Nor do they agree with the concomitance and non-concomitance with (the presence of) other things having those attributes.

78. If it be said that even then there can be doubt, then this (doubt) is so in all cases. And in this way, nothing can be established from anything in any case.

79. And this is not capable of being doubted at all, since there can be no residual impression of what is not cognised and since what is not brought about by residual impressions cannot be superimposed.

80. And they are not cognised at all as attributes of tone ; for sense of touch etc., do not function in respect of positive things unless they are included in touch etc.

81. Nor are they cognised by the sense of hearing itself ; for, not being made of air, it cannot cognise the attributes of air, like the sense of sight. Or (it would be that) being loud, louder etc., are not the attributes of air, being the object of the sense of hearing, like the sound *ka*. Or, (it would be that) air has not attributes that can be cognised by the sense of hearing, since it is tangible, like earth.

82. And if it is not like that, there would be occasion for the sound *ka* etc., too belonging to air. What of that ? If it is an attribute of what has the parts (*i.e.* the whole), it becomes non-eternal ; if it is the attribute of the ultimate atom, it cannot be cognised. Both of them are not acceptable to you. Necessarily, the sense of hearing must have an attribute of the class to be cognised (by it), since it is an external sense-organ, like the sense of smell.

83. "Let tones too belong to ether. And in this way, it would be reasonable that there is the cognition

of its attributes by the sense of hearing." If this be said, it is not so ; for in the case "this sound *gā* is loud or louder," tones do not manifest. And a generality does not manifest except through a particular, since there is no cause. Indeed the causal aggregate for the manifestation of a generality is included in the causal aggregate for the manifestation of a particular.

84. Whence is this? (It is so) since it is no ascertained from concomitance and non-concomitance, because generalities are cognised only in jars etc., that are cognised by sense-organs, and because they are not cognised in super-sensible things like mind.

85. If it be said that in these cases the natural capability alone is the cause, and that the capability of the individual is not a cause, then in this case, since existence, substancialness, earthness etc., have natural capability, there is occasion for cognising them even in ultimate atoms etc., and if they do not have capability there results their non-cognition even in jars etc. Therefore your effort is a wrong reply.

86. Therefore the capability of the generality to be cognised is certainly included in the capability of the particular to be cognised ; hence when this (particular) is not obtained that (generality) is not obtained at all. And thus when, there being no possibility of loudness etc., being super-imposed, their being natural stands, difference becomes real through the imposition of contradictory attributes ; therefore re-cognition is no authority ; hence there is no sublation by that.

87. Nor is there the presence of a counter-probans ; for, as between two things that are mutually contradictory, there cannot be in reality equal force. When we think of the defects of the parts of one of them, if there is defect for this one, that alone shall be raised. If there is no defect, your own (probans) alone must be defective. Hence what is inferior cannot be a counter-probans.

88. If it be said that even then, in a case like “sound is eternal, because it is a substance not having (another) substance (as cause)” something has to be stated even in the stage of establishing, (the reply is that) there is non-establishment (of the probans).

89. If it be said that it is established as : “sound is a substance, because it is cognised by a direct relation, like a jar,” it is not so ; for this too is not established. Indeed, when its being an attribute of the sense of hearing or its being a substance is not established, there is no authority for sound having a direct relation.

90. “There is elimination (as authority). It is thus : when on account of non-difference in the matter of existence etc., there is exclusion of the three (categories) beginning with generality, by the denial of its being an action through the denial of inherence in a tangible substance, there remain substanceness and qualitiness ; here there is the relation of either conjunction or inherence.” If this be said, it is not so ; for on account of the strength of a sublater, when substanceness too between what remain is denied, there is occasion for the sublation of the means of valid knowledge that makes

known the probans. Or in case there is no denial of substance on account of a sublater, when there is occasion for the non-denial of its being an action etc., the elimination is not established. Therefore a partial elimination is not an authority, because it is a cause only to narrow down the doubt.

91. Then what is the sublater for its being a substance? This is the reply. "Sound is not a substance, because it is a cause for regulation of an external sense-organ, like colour." Since, on account of its being a quality by elimination, there is established something in which it inheres, there is no establishment of its being a substance as being cognised by a non-remote relation, since it is sublated by the means of valid knowledge which makes known the probans; and there is no presence of a counter-probans through what is not established, since what is not established is of lesser strength.

92. "Now in your treatment it has been established by yourself that sound is not at all a quality of the sense of hearing. And it is not a quality of the sense of hearing, since it is cognised by it. That which is cognised by a sense-organ is not the quality of that sense-organ, like the smell etc., that are cognised. Nor is the sense of hearing what cognises its own quality, because it is a sense-organ, like the sense of smell. Hence there is no establishment of its being a quality." If this be said, what of that?

93. Nor is it so; for in the non-cognition of smell etc., inherent in the sense of smell etc., its being

its own quality prompts nothing. Indeed, non-capability is the adjunct there. Otherwise, there can also be doubts like : " pleasure etc., are not the qualities of the self, because it is cognised by it (the self), like colour etc.; nor is (pleasure) cognised by it (the self), because it is inherent in it, like the unseen potency ; nor is the self what cognises its (pleasure), because it abides in it like a jar etc. that are the substrates of smell etc."

94. Therefore, whether it is its own quality or the quality of another, it is not cognised if it is not capable ; but it is cognised if it is capable by the capable (agent). Then what is unreasonable here ? Necessarily the sense of hearing must be what cognises a specific quality, because it is a sense-organ ; for, otherwise, there is purposelessness for its creation, since whatever is other (than a specific quality) is cognised even by other sense-organs.

95. Nor is its purpose to cognise any particular substance ; for a sense-organ is the cogniser of a substance only in dependence on its capability in respect of its quality ; not merely by its capability in respect of the mere existence of the substance. Otherwise, because the lunar light is in itself capable, that too can be cognised. Or, the self, being cognisable mentally can be cognised even in deep sleep. Or, the sense of sight can function even in respect of non-produced colour. Therefore sense-organs take up the substances only in the wake of the capability of their qualities ; it is not otherwise than this. Such is the position. For this

very reason, ether etc., are not cognised by the sense of sight.

96. "Then let sound be eternal since it is the sole quality in ether which is eternal, like the maximum grossness abiding in it. This is a counter-inference." If this be said, it is not so ; for there exists an adjunct (in the form of) not being a product. Otherwise, it will be that the specific qualities of the self are eternal like the maximum grossness abiding in it.

97. If. it be said that this is not a probans since it is sublated by perception, it is not so, since there is no scope for sublation where there is no adjunct ; for if there is discarding of it (*i.e.* being a probans) when it is fixed by its own nature, there is occasion for discarding its own nature (as well). Therefore there is no difference whether an adjunct is assumed through sublation or otherwise.

98. By this is refuted (the inference) "because it is cognised by the sense of hearing like soundness ;" for here too, that itself is the adjunct. Otherwise, smell, colour, taste and touch too will turn out to be eternal ; for there is facility to apply (an inference) "because they are cognised only by a single sense-organ, like the sense of smell, like smellness etc." and others as well.

99. Contradiction and inconstancy are quiet impossible here ; thus there remains non-establishment. That too does not exist. It is thus. Now, sound is obtained as having increase and decrease, through the condition of loud or low, in the comparative and

superlative degrees, according to the previous argument. And this possession of increase and decrease is obtained everywhere as agreeing with particular causes. Eternal things that have no causes have only (maximum) increase, like ether etc., or only (maximum) decrease as ultimate atoms. But if they excel anything, they are not lesser than anything. Therefore, this, being excluded from eternal things, and abiding in what have causes, rests only on the acceptance of being produced. This is applied in establishing a counter-acting agent. Sound is produced, because it has both increase and decrease, like sweetness. Otherwise, if it exists without anything to regulate it, it can exist in eternal things also ; for there is no cause for restriction.

100. If it be said that this course is only in cases other than sound, it is not so ; for it is abundantly possible in all inferences to bring forward a counter-proviso "except what has the probandum as an attribute." For if the gradation of what is manifested is not due to a gradation in what manifests, there is occasion for its not being its nature. And to be one's own nature is regulated. And there is no agreement for anything else with what manifests and what produces. And there is no other mode possible with being one's own nature and having an adjunct.

101. "Let this be so. Even then, what is the conflict of production with eternity, whereby there can be the establishment of the counter-acting agent ? And if this is non-established, what has the non-establishment of the pervader for you cannot prompt anything

for us. This probans has been set forth from the Buddhists, which is doubted and existing in the counter-subject." If this be said, it is not so. Indeed this (attribute of having) production, is excluded from eternal things that are opposed to the proximity of the causes of destruction when there is the exclusion of what pervades it, and it comes into rest in what has destruction endowed with the proximity of what produces destruction.

102. If it be asked whence it has been ascertained that there must necessarily be a cause of destruction for what is produced, it is not so. Indeed, its non-proximity now is not like that of ether etc., because there is opposition to one's own nature; for there is seen a relation between production and destruction. The non-proximity, however, of what are not opposed can be through separation in space, as the Himalayas and the Vindhya.

103. The separation of the spaces too must be due to opposition or to non-existence of the cause. Even from what was said before, it cannot be the first. The second, however, shall be like cloth and safron. If just as prior to association with safron, the cloth shall perish even prior to association with what destroys, indeed just as there is no destruction without association with what destroys, similarly it will be that there is no destruction of cloth without association with safron; who can prevent their relation? Therefore non-relation of what are not contradictory is pervaded by the regulation by separation in time. And that, being excluded from

recognizes the Go-pā-s, that is to say, the Jīva-s, as of the character of his own Ātman and takes them under his protection, till the time of the (great deluge, preparatory to the next) creation. He becomes Go-pāla. "Om ! that (transcendent Brahman) is the infinite existence. That (Brahman) am I. The transcendent Brahman of the character of Kṛṣṇa, that is of the form of the one everlasting bliss, that I am. Om ! that (transcendent Brahman) is the infinite existence. I alone am Go-pāla. The transcendent, truthful existence that stands unaffected by the bondage (of worldly existence), that I am." Conceiving himself in the aforesaid attitude, one should bring about the identity of the Ātman, with his own mind. One should conceive of the Ātman in the attitude, "I am Go-pāla." That Go-pāla alone is the non-distinct, endless and eternal (Paramātman). (30)

### THE EXCELLENCE OF THE ABODE OF GO-PĀLA, THE RESIDENT OF MATHURĀ

O Brahman ! There shall be residence always at Mathurā, (the city whose guardian-deity I am), for me, who wield the conch, the discus and the mace, and wear the garland of lotuses and wood-flowers. He who worships, in the region of Mathurā, or remaining anywhere else in the Jambū-dvīpa, my Vis'va-rūpa of transcendent radiance, my formless form, and my image, he becomes the more endearing to me on earth. The image of Kṛṣṇa, installed in that city, is worthy

of being worshipped by thee always. People worship me through (worshipping) the four different incarnations of this (Kṛṣṇa). Here, people of clear intellect worship, in accordance with the spirit of the (Kali)-Yuga, Kṛṣṇa, (the Paramātman), Go-pāla, along with his brother, (Bala-rāma) and Rukmiṇī, (his spouse). The wise man should verily adore the Paramātman in the attitude: “I am the originless, the eternal Go-pāla. I am the most ancient Pradyumna, I am Bala-rāma, I am A-niruddha.” I, who am that (Brahman), should, divided into the parts indicated, be worshipped by the denizens of the Bhadra-vana and the Kṛṣṇa-vana, in accordance with the course prescribed by me, with a purely detached frame of mind (and without expecting any return). Those that cannot adopt the prescribed course, those that are afflicted with the evil influence of the Kali-age, should they have their final resort in me, (with true devotion), even they would deserve to take their residence in that city of mine, (but not those who are no true devotees of mine). Even as thou art attached to thy sons, (Sanaka and other Brahmarṣi-s), even as Rudra is attached to his Pramatha-gaṇa-s, even as I am attached to Lakṣmī, even so is a true devotee my favourite. (31-38)

#### ESTABLISHING THE FOUR-FOLD NATURE OF THE LORD

Thereupon, (the lotus-born Brahman) asked (the Lord, Nārāyaṇa), thus: “How can this one Deva,

(Kṛṣṇa), be constituted of the four Deva-s ? What is reputed to be the one, the indestructible (indivisible) one, how could that have become several indivisible ones ? ” (Nārāyaṇa) replied unto him, (the lotus-born), thus : “ Foremost of all, (before the creation), there was only the one, non-dual Brahman. Therefrom originated the Ekāksara, (the one indestructible), known also as the A-vyakta, (that was not distinctly manifest). From that indescribable one, (the A-vyakta), originated the Mahat, (the vast cosmos). From the Mahat there originated Ahaṁ-kāra, (individuality). From that individuality arose the subtile elements, the five Tan-māṭra-s. Therefrom were evolved the five (quintuplicated) gross elements. By the gross elements was invested the indestructible (Brahman), (as with a veil). That indestructible (Brahman) am I. The (indestructible) Oṁ-kāra am I. I am verily devoid of dotage, devoid of death, devoid of fear and immortal. I am verily the Brahman that is not fear. I am verily the liberated one. I am indestructible. The Brahman, that is absolute existence, that is of the form of sentience, that manifests itself and pervades (everywhere) likewise, that is one alone, and non-dual. That (Brahman) becomes four-fold, through the influence of Māyā, (illusion). (Bala-rāma) the son of Rohinī, is the Viśvātman, arising out of the letter “ A ” (of the Praṇava). Pradyumna is the Taijasātman, arising out of the letter “ U ” (of the Praṇava). A-niruddha is the Prājñātman, arising out of the letter “ M ” (of the Praṇava). Kṛṣṇa, on whom the entire

Universe depends, is the Turiya of the character of the Ardha-mātrā, (the Bindu of the Praṇava). Rukminī, (his spouse), is (the Sakti) of the character of Kṛṣṇa, (the Sakti-mat) himself, is the prime-cause, (the creative energy) of the Universe, *viz.*, the Mūla-prakṛti, (the primordial originant out of which the world has been created). (The same Rukminī is the Prakṛti of the form of the Go-pī, Radhā as well). Knowers of the Brahman ascribe to her the character of Prakṛti, because of her inseparable association with the (Kṛṣṇa)-Brahman, (and likewise, ascribe to the bevy of cow-herdesses), the character of the Praṇava, because of the inseparable association of Kṛṣṇa, the Brahman, with the bevy of cow-herdesses, from whom have been generated the Śruti-s. Hence Go-pāla-(kṛṣṇa, the Paramātman), arising out of the Om-kāra, is firmly established in the Universe, (as the all-immanent Antar-yāmin, as the Viśva, the Taijasa, the Prājña and the Turiyātman forming the substratum of all things). Knowers of the Brahman also speak of the identity of (the Kāma-bīja), “Klim,” with the Om-kāra. By meditating on me, especially at Mathurā, any devotee of mine attains liberation. (38-45)

DESCRIPTION OF THE FORM OF THE LORD TO BE  
MEDITATED UPON AS IN THE HEART

The Go-pāla-yantra, the lotus of the form of the heart, (wherein the lord abides), which when fully blown, is eight-petalled, is installed there, (at Mathurā).

One should meditate upon me, that abide in the heart, with the distinguishing mark of the Śrī-vatsa on my breast, and with my pair of feet marked with the designs of the divine banner, surmounted with the badge of my favourite Garuḍa, umbrella and other distinguishing marks, upon me, who am effulgent with the lustre of my Kaustubha-gem, with my four arms wielding the Conch, the Discus, the Sārṅga-bow, the Lotus-flower and the Mace, with beautiful Keyūra-s on the upper arms, with my neck adorned with garlands, donning a lustrous crown, with the right hand assuming the Abhaya-("fear-not")-pose, with Makara (fish-like) ear-rings throbbing with lustre, upon me of a golden complexion and a charming frame, bestowing the boon of immunity from fear on my devotees. One should always meditate on me or my image, holding the flute and the horn (in the two hands), in the recess of his heart. The whole phenomenal world is churned as it were by my form, which is the knowledge of the Brahman. Wheresoever the quintessence of my form has its seat, that is said to be Mathurā. The phenomenal world is the fully blown lotus of the earth, having the eight guardians of the points of the compass as the guardians of its eight petals. Springing out of the ocean of the cycle of worldly existence, it is well-guarded at Mathurā, in the city fashioned out of my mind. (Of that sacred city), the radiant Sun and the bright Moon are the banners reaching the celestial regions. Mount Meru is the golden handle of the umbrella, while the Brahma-loka forms the umbrella (itself).

What is higher thereafter is known as the (pair of) feet (of Viṣṇu). There is the Śrī-vatsa of the real form, along with its distinctive marks. The description of the Śrī-vatsa is hence given by the knowers of the Brahman only therefrom. Through which radiance of the form of the Brahman, the Sun, fire, speech and the Moon manifest themselves, that radiance, worshippers of the Īśvara of the form of sentience call the Kaus-tubha-gem. The four arms of Viṣṇu are rhythm, mobility, inertia and individuality. Wise men know that the Conch of the character of the five elements, partaking of the property of mobility, (the Pāñca-janya), is in one hand (of Viṣṇu). The Discus of the character of the purity of an innocent child (just born), partaking of the character of rhythm, is known to be in the other hand. The original Māyā, (Illusion), will be the Sārīra, and the lotus of the name of Viṣṇu is placed in another hand. The foremost Vidyā, (the conception, "I am the Brahman"), should be known as the Mace, which always remains in my hand. (My upper arms are adorned with) beautiful bracelets, said to be of divine origin, which constitute upright conduct, opulence, and right desire (leading to) liberation. My neck has been described as being devoid of Guṇa-s. What is strung together by (Māyā), the foremost among the originless (non-entities), O Brahman, has been declared by thy sons, (Sanaka and other Brahmarṣi-s), (born of thy mind), as my garland. (Knowers of the Brahman) declare me as the Kūṭa-stha, with rhythm as my crown. The pair of Kundala-s, (ear-rings), is considered to be

(made of pearls) produced from the radiant milk of the ocean of milk. One should meditate upon what is my favourite image. On doing so, he will attain the state of Kaivalya, (remaining as the Paramātman alone). He will stand liberated. Unto him verily I will yield my Ātman. All this, that has been related by me unto thee, O Brahman ! verily relates to the future. The real form of the Brahman is of a two-fold character: the form subject to (the Upādhi of the) Guṇa-s, and the form not subject to (the Upādhi of the) Guṇa-s, (determinate and nondeterminate). (46-61)

IMAGES WORTHY OF BEING WORSHIPPED BY THE  
GODS AND OTHERS

The Lotus-born then asked (Nārāyaṇa) thus: “ How can there be ornaments for the afore-said distinctive images ? How can the Deva-s worship (them ?) How can the Rudra-s worship them ? How can Brahman, (the creator), worship them ? How can those born of Brahman worship them ? How can the Viṇāyaka-s worship them ? How can the twelve Āditya-s, the Vasu-s, and the Gandharva-s worship them ? How can the deities having their seats elsewhere and remaining invisible stand established, (during worship) ? Whom do men worship ? ” The lord Nārāyaṇa replied unto him thus : “ The afore-said twelve distinctive images stand established in the several worlds, amidst all the gods and amidst all men ; as Raudrī among the Rudra-s, as Brāhmī among the descendants of (the four-faced)

Brahman, as Daivī among the Deva-s, as Mānavī among men, as Vighna-vinasīnī among the Vināyaka-s, as radiance among the Aditya-s, as Gāndharvī among the Gandharva-s, so also as the goddess of song among the Apsaras-s, and as their respective regions in the sky among the Vasu-s ; the image stands established as the unmanifested, where it has vanished from view ; when suddenly manifesting itself and vanishing into its own seat, (such as Kailāsa, Satya-loka and Vai-kuṇṭha), the image stands there as Tāmasī, Rājasī, and Sāttviki, (partaking of the property of inertia, mobility and rhythm respectively). The Mānuṣī-image, (known among men as) Vijnāna-ghana-ānanda-ghana, (palpable knowledge and palpable bliss), stands in Bhakti-yoga of the form of the indivisible one essence of existence, sentience and bliss. (The Mantra-s relating to the worship of the images by Brahman, and the descendants of Brahman, are as follows :) “ Om ! unto the Prāṇātman ! Om ! Tat Sat, (that is the eternal existence) ! Bhūr-bhuvaḥ-suvah ! (that pervades the earth, the mid-ethereal regions and the celestial regions), unto that Prāṇātman, salutation, salutation. Om ! unto Śrī Kṛṣṇa, unto Go-vinda, unto the favourite lord of the bevy of Go-pī-s, Om, Tat Sat, Bhūr-bhuvaḥ-suvah, unto him, salutation, salutation. Om, unto the Apānātman. Om, Tat Sat, Bhūr-bhuvaḥ-suvah, unto that Apānātman, salutation, salutation. Om, unto Śrī Kṛṣṇa, unto A-niruddha, Om, Tat Sat, Bhūr-bhuvaḥ-suvah, unto him, salutation, salutation. Om, unto the Vyānātman, Om, Tat Sat, Bhūr-bhuvaḥ-suvah, unto that Vyānātman,

तैः । होराफलज्ञसये जातकफलावबोधनार्थे शब्दन्यायसमन्वितेषु बहुशः अनेकप्रकारेण शास्त्रेषु दृष्टेष्वपि साक्षात्कृतेष्वपि । एतेषां पूर्वशास्त्राणां शब्दार्थवाहुल्यात् अत एव दुर्ग्रहन्त्वात् होरातन्त्रमहार्णवप्रतरणे अदृष्टपारस्य होराशास्त्रसमुद्रस्य तरणविषये भग्नोद्यमानां नष्टश्रद्धानां पटुधियां बुद्धिमतां स्वल्पं सारंसंग्रहरूपं वृत्तविचित्रं विचित्रवृत्तैरलंकृतम् । प्लवविषये वर्तुलाकारतया विचित्रम् । अर्थात् बहुर्थकम् अथवा बहुलसंव्याकल्पोक्युतं प्लवविषये बहुधनयुतम् । शास्त्रप्लवं शास्त्ररूपं प्लवं प्रारम्भे । अनेन स्वग्रन्थस्य पूर्वशास्त्रैः समं पूज्यत्वं दर्शयति । उक्तं च संहितायाम्—

“ क्षितितनयदिवसवारो न शुभकृदिति पितामहप्रोक्ते ।

कुजदिनमनिष्टमिति वा कोऽत्रविशेषो नृदिव्यकृतेः ॥ ” इति ॥

स्वल्पमर्थबहुलमिति शास्त्रस्य मन्त्रतुल्यत्वं सूत्रतुल्यत्वं च व्यक्तिते आचार्येण । एतन्मन्त्रस्य देवता सविता ।

“ ध्येयः सदा सवितृमण्डलमध्यवर्ती

नारायणः सरसिजासनसंनिविष्टः ।

केयूरवान्मकरकुण्डलवान् किरीटी

हारी हिरण्मयवपुर्धृतशङ्खचक्रः ॥ ”

योऽसौ सूर्यनारायणः गायत्र्याः देवता स एवास्य ज्योतिःशास्त्रस्यापि देवतम् । “ मच्छन्ददेव ते ब्रह्मन् प्रवृत्तेयं सरस्वती ” ति पितामहवचनं श्रीमद्रामायणमूलक्षोक्मुद्दिश्य । अत्र सरस्वतीशब्देन गायत्री गृह्णते ।

“ सायं सरस्वतीं श्यामां रविमण्डलमध्यगाम् ।

सामवेदं व्याहरन्तीं चक्रायुधधरां शुभाम् ॥

ध्यायामि विष्णुदैवत्यां वृद्धां गरुडवाहनाम् ॥ ”

इति हि तस्याः ध्यानम् । अतः सरस्वती गायत्री या पूर्वे गायत्रीछन्दा बभूव, सैवाद्य मच्छन्दा प्रवृत्ता आनुष्टुभेन छन्दसा,

“मानिषाद प्रतिष्ठां त्वमगमः शाश्वतीः समाः ।

यत्कौञ्चमिथुनादेकमवधीः काममोहितम् ॥” इति प्रवृत्ता ॥

अत्र तु ‘विचित्रवृत्ता देवी सा होरास्त्रप्रवर्तते’ । त्रिपदा गायत्री । त्रिस्कन्धभिन्नं ज्योतिःशास्त्रम् । चतुर्विंशत्यक्षरी सावित्री । चतुर्विंशतिहोरायुतं राशिचकम् । आद्यन्तप्रणवयुता गायत्री षड्बिंशत्यक्षरी । अत्रापि षड्बिंशतिरध्यायाः ॥

पूर्वश्लोकेन होराशास्त्रास्त्रपमन्त्रदेवताध्यानम् । अनेनास्य ऋषयः छन्दांसि च प्रोच्यन्ते । पद्मबुद्धिभिरिति सूर्यपितामहव्यासपराशरादिहोराचार्याः निर्दिष्टाः । दृष्टेष्विति तेषां सूक्ष्मदर्शित्वम् । न व्यनुषेः सूक्ष्मदर्शित्वम् । अतः तेषां ऋषित्वं व्यज्ञितं ‘दृष्टेष्विति’ शब्देन । मन्त्रद्रष्टारो हि ऋषयः । वृत्तविचित्रमिति छन्दांसि । होराफलज्जसये विनियोगः । होरातन्त्रमहार्णवप्रतरणे भग्रोद्यमानां होरामन्त्रमुपदिशत्याचार्यः ॥

वृत्तविचित्रम् । वृत्तस्य वैचित्र्यं नाम किम् ? वृत्तादपि किञ्चिदर्थान्तरमूद्यम् । वृत्तविचित्रमिति अर्थवैचित्र्ये पर्यवसानम् । तथैव अर्थबहुलमिति वृत्तबहुले पर्यवसानम् । बहुलशब्दः संख्यावाचकः । बहुलसंख्याकवृत्तवान् गन्थ इति पूर्वमेव व्याख्यातम् । अक्षरसंख्यया बहुल इति व्यशीत्युत्तरत्रिशतश्लोकयुतो गन्थ इति व्यज्ञितम् ॥

वृत्तं शार्दूलविक्रीडितम् । अतिधृतिश्छन्दः । अस्य एकैकस्य पादस्य एकोनविंशत्यक्षराणि । श्लोकद्वयेन शास्त्रस्य ऋषयः देवता च उक्ताः । अतः अष्टादश ऋषयः एका देवता चास्य शास्त्रस्य वक्तव्या इति व्यज्ञितम् ॥

पटुधियां होराफलज्ञसये खलु शास्त्रारभ्मः कियते । होराशास्त्रविहित-विधिसर्वस्ववेत्तार एव होराविदः । यद्यस्मिन् ग्रन्थे होराविधिषु मुख्यतमा एतोक्ताः कथमनेन ग्रन्थेनैव पटुधियां होरातन्त्रमहार्णवप्रतरणं शक्यमिति चेदुच्यते । ‘अल्पाक्षरमसन्दिग्ध’मित्युक्तसूत्रलक्षणप्रकारेण सूत्रतुल्यत्वं पूर्वमेवोक्तम् । सूत्राणां बहुर्थकानां सन्दिग्धत्वदोषपरिहारः बहूनामप्यर्थानां चारितार्थ्येनैव भवति । अत्राप्येष एव क्रमः । यो यो विधिः अन्यग्रन्थेषु पठ्यते तत्तद्विधिः अस्मिन् ग्रन्थे यत्र कुत्रापि सूक्ष्मरूपेण द्रष्टुं शक्यम् । बहुश्लोकवत्तया विस्मृतिसम्भवात् अन्यग्रन्थानां दुस्तरत्वम् । अस्मिन् एकेनैव श्लोकेन व्याख्यावैचित्र्यात् बहवः विधयः सदापि स्मृतिगोचरा भवन्ति । सर्वेऽपि ज्योतिःशास्त्रविधयः अस्मिन् ग्रन्थे शब्दार्थेन व्यङ्ग्यार्थेन वा तत्र तत्र विनिवेशिताः । ते तत्र तत्र “व्याख्यानतो विशेषप्रतिपत्तिर्नहि-सन्देहादलक्षणमि”ति महाभाष्यवचनरीत्या गुरुसुखाच्छ्रुत्वा मनसि सुनिवेशितव्याः इति भावः ॥ २ ॥

ग्रन्थस्य मन्त्रतुल्यत्वं पूर्वमेव प्रादर्शि । आदौ देवताध्यानम् । ततो ऋषयश्छन्दांसि च उक्तानि ।

“मन्त्रनाथं गुरुं मन्त्रं समत्वेनाभिपूजयेत् ॥”

इत्युक्तप्रकारेण मन्त्रनाथं स्वगुरुं च ध्यात्वा मन्त्रवन्दनार्थमधुना होराशब्दविवरणरूपं स्वग्रन्थनामाह—

होरेत्यहोरात्रविकल्पमेके वाऽच्छन्ति पूर्वापरवर्णलोपात् ।

कर्मार्जितं पूर्वभवे सदादि यत्स्य पर्क्ति समाभिव्यनक्ति ॥ ३ ॥

इति । एके केचित् पूर्वापरवर्णलोपात् पूर्ववर्णस्य अवर्णस्य अपरवर्णस्य त्रकारस्य च लोपात्, अहोरात्रविकल्पं अहोरात्रस्य अपरं रूपं (अ) होरा (त्रं)

इति वाञ्छन्ति । कुतः अहोरात्रविकल्पमिति चेदाह । सा होरा पूर्वभवे पूर्वजन्मनि आर्जितं सदादिकर्म यत् सत्कर्म असत्कर्म सदसत्कर्म चेति त्रिधावस्थितं कर्म यत् तस्य पर्किं परिपाकं समभिव्यनक्ति सम्यग् दर्शयति । तथा च सारावल्याम्—

“ यदुपचितमन्यजन्मनि शुभाशुभं तस्य कर्मणः पर्किम् ।

व्यञ्जयति शास्त्रमेतत्तमसि द्रव्याणि दीप इव ॥ ” इति ।

अहोरात्रकृतसदादिकर्मणः पर्किं समभिव्यनक्त्येतच्छास्त्रम् । तस्माद्वेरेत्युच्यते ।

श्लोकद्वयेन ऋषिछन्दोदेवताध्यानं कृत्वा स्वग्रन्थनामाह होरेति । सावित्रीहोरयोः देवतैक्यं प्रदर्श्य सावित्रीबहुमानात् मंत्राणामक्षरेण निर्देश-शिष्टाचारमनुसृत्य चतुर्विंशतिसंख्यासूचकहोराशब्देन स्वग्रन्थस्य नामधेयं करोति । ग्रन्थोऽप्येष मंत्र एव । अतः संख्यासूचकपदेनैव नामकरणं युक्तम् । होराणां राशिचक्रे चतुर्विंशतिसंख्याकृत्वात् चतुर्विंशतिपर्यायो होराशब्दः ।

विशिष्टः कल्पः विकल्पः । अहोरात्रसूपदिनस्य विशिष्टः कल्पः विशिष्टं लग्नं भवति । अनेन आदित्यादीनां कालहोराणां प्राधान्यं सूचितम् । होरा इत्यहोरात्रविकल्पमिति । ‘इति’ इत्यक्षरसंख्या षष्ठिः । षष्ठि-नाडीयुक्ताहोरात्रान्तर्गतकालविशेषः होरासंज्ञकः । जैमिनिसूत्रे आयुर्दाय-गणने ‘पितृकालतश्च’ इति सूत्रस्थकालतशब्देनोक्तं होरालग्नमपि विवक्षितम् । एवं द्विविधकालहोराणां प्राधान्यं दृढीकृतम् ।

एके मुख्याः द्वादशराशयः पूर्वापरलोपात् पूर्वापरभागभेदेन । ‘लुप्ल छेद’ इति लोपस्य भागार्थकत्वम् । होराः भवन्ति । अतः राश्यर्धं होरा । उत्तरत्र वक्ष्यति “होरेति लग्नं भवनस्य चार्धं” मिति । अनेन कालहोरा दिनस्य चतुर्विंशो भागः इति सूचितम् ।

एके मुख्याः परवर्णलोपात् परग्रहलोपात् (ग्रहस्य वर्णसंज्ञा “वर्णस्तात्रसितातिरक्त” इति श्लोकव्याख्याने वक्ष्यते) आसग्रहकनाथा पूर्वा होरा इति वाज्ञन्ति । सा होरा अहोरात्रविकल्पम् । यथा दिवसकरहोरायाः पूर्वे कस्य होरेति चेत् परग्रहलोपात् परग्रहस्य चन्द्रस्य लोपात् अवासस्य कुजस्य होरा इति लब्धम् । अनेनैव क्रमेण कुजस्य पूर्वे बुधलोपात् गुरोः । एवं शनेः, चन्द्रस्य, बुधस्य, शुक्रस्येत्यादयः पूर्वक्रमेण सिद्ध्यन्ति । अतः यथाक्रमं “मंत्रीमङ्गलमार्ताण्डशुक्रज्ञेन्दुशनैश्चराः” होरानाथा भवन्ति । उक्तं चार्यभटेन—

“शनैश्चरसुरगुरुभौमार्कशुक्रबुधचन्द्राः ।

सप्तैते होरेशाः शनैश्चराद्या यथाक्रमं शीघ्राः ॥” इति ।

एता होराः कालाङ्गानि भवन्ति कालस्यावयवभूता भवन्तीति उत्तरश्लोकस्थ “कालाङ्गानी”त्यनेनान्वयः ।

इन्द्रवज्रा वृत्तम् । ‘स्यादिन्द्रवज्रा ततजास्ततोगौ’ इति लक्षणात् । अनेनेन्द्रदेवताकगुरुहोराप्रभवस्य सर्वसम्पत्प्रभुत्वं व्यञ्जितम् ॥

सदादिकर्मणः पर्क्ति समभिव्यनक्ति होराशास्त्रम् । अनेन ग्रहस्थित्या तत्तत्फलनिदानभूतकर्माण्येवोद्यानि न तु फलानि । अत एव शान्त्यादिभिः दुष्टफलान्यपि वारयितुं शक्यम् । शुभफलानि च इह जन्मनि तत्कर्मारम्भप्रतिबन्धभूतपापाधिक्यात् अदृश्यानि भवन्ति । पुनः असत्कर्म दैवद्रो हेतरद्रोहरूपतया आकारद्वयवद्वृत्ति । तत्र दैवद्रोहस्तत्तदैवप्रीत्या शान्तिप्राप्नोति । इतरद्रोहस्तु भोगेनैव त्यक्तुं शक्यः । प्राणायामतपोयोगादिभिरपि कर्मणां पक्तिरन्यथा भवति । एतद्विस्तरेणायुर्दायाध्याये वक्ष्यते ॥ ३ ॥

कालपुरुषस्यावयवभूतान् मेषादिराशीन् अवयवत्वेनोपदिशति—

कालाङ्गानि वराङ्गमाननमुरोहृत्क्रोडवासोभृतो  
वस्तिर्व्यञ्जनमूरजानुयुगले जड्ये ततोऽङ्गंग्रिद्वयम् ।  
मेषाश्विपथमा नवर्क्षचरणाश्वकस्थिता राशयो  
राशिक्षेत्रगृहस्थभानि भवनं चैकार्थसम्पत्यये ॥ ४ ॥

इति । नवर्क्षचरणः नवनक्षत्रपादात्मकाः । नवर्क्षचरणा इति नवांशकस्य प्राधान्यं सूचितम् । सप्तविंशतिनक्षत्रेषु द्वादशधा विभक्तेषु राशिर्नवर्क्ष चरणात्मको भवति । मेषाश्विपथमाः मेषारूपराशिप्रथमाः अश्विन्यारूप नक्षत्रप्रथमाश्व । कादाचित्क्योः धनिष्ठादित्वकृत्तिकादित्वयोः व्यावृत्त्यर्थमश्विग्रहणम् । चक्रस्थिता राशयः यथाकमं उक्तप्रकारेण । वराङ्गादीनि कालाङ्गानि कालपुरुषस्यावयवा भवन्ति । तत्र मेषः वराङ्गं शिरः । वृषः आननं मुखम् । मिशुनं उरः । कर्कटकः हृद् हृदयम् । सिंहः क्रोडः उदरः । कन्या वासोभृतः कटि । तुलाधरः वस्तिः लिङ्गनाभ्योरन्तरस्थस्याधोभागः । ऊर्ध्वमागस्तु कटिरिति व्यवहितये । वृश्चिकः व्यञ्जनं गुह्यम् । धनुर्धरः ऊरु । मकरः जानुयुगलम् । कुम्भः जङ्गे । मीनराशिः ड्युग्रिद्वयम् । चक्रस्थिता राशयः । चक्रं द्विविधम् । चरचक्रं स्थिरचक्रं चेति । तथा च कृष्णीये—

“ भूमिष्ठं स्थिरचक्रं चरति तथाकाश एव चरचक्रम् ।  
चक्रद्वितयेन फलं प्रश्नादौ पृच्छते ब्रूयात् ॥ ” इति

पूर्वश्लोकेन होरामन्त्रध्यानम् । अनेनाङ्गन्यासः सूचितः । मेषादि-राशयो वराङ्गाधञ्जेषु न्यस्याः । एष न्यासः पादादिकेशान्तं च कर्तव्य

इत्युत्तरक्षोके 'मत्स्यौ घटी' इत्यारभ्मसामर्थ्यात् सिद्धम् । अनेन चक्र स्थितानां राशीनां सव्यापसव्यत्वं व्यज्ञितम् ।

कालशब्देन चक्रशब्देन च कालचक्रक्रमः सूचितः । चक्रस्थिता राशयः कालाङ्गानि कालचक्रस्य अवयवा भवन्तीत्यर्थः । ते मेषप्रथमाः मेषप्रथमा अश्विप्रथमाश्च भवन्ति । अश्विशब्देन चापो गृह्णते । मेषप्रथमाः चापप्रथमाश्च भवन्ति । सव्यचक्रे मेषादिमीनान्तं चापादिवृश्चिकान्तं च गणनीयम् । अपसव्यचक्रे भीनादिमेषान्तं वृश्चिकादिचापान्तं च गणनीयम् । एते सव्यापसव्यचक्रस्थराशयः नवर्क्षेचरणाः नवात्मकाः ऋक्षचरणात्मकाश्च भवन्ति । 'नव' इत्यक्षरसंख्यासूचितचत्वारिंशद्वागात्मकाः द्वादशराशयः प्रत्येकं ऋक्षचरणात्मकाः भवन्ति । अश्विन्यारभ्य सव्यचक्रस्य चत्वारिंशद्वागाः अथवा नक्षत्रत्रयम् ऋक्षचरणात्मकमेषादिमीनान्तद्वादशराशयो भवन्ति । पुनः अपसव्यक्रमेण रोहिण्यादिनक्षत्रत्रितयं वृश्चिकादिचापान्ता द्वादशराशयो भवन्ति । पुनः पूर्ववत् पुरुर्वस्वादि नक्षत्रत्रयम् सव्यक्रमेण मेषादिमीनान्तद्वादशराशयो भवन्ति इत्यादि । तथा चोक्तम् जातकपरिजाते—

“ अश्वीपुर्नवसूहस्तमूलप्रोष्ठपदादिषु ।

अंशकान् गणेयेन्मेषात्प्रादक्षिण्यक्रमेण तु ॥

रोहिणी मधैश्वासवैष्णवादिषु भेषु च ।

अंशकान् वृश्चिकादीनां गणेयेदपसव्यतः ॥ ” इति ॥

राशिक्षेत्रगृहक्षभानि भवनं च एतानि षट् पदानि राशिः क्षेत्रं गृहं ऋक्षं भं भवनं च एकार्थसंप्रत्यये एकस्मिन्बर्थे प्रयुज्यन्ते अस्मिन् शास्त्रे इति शेषः । पर्यायवाचका इत्यर्थः । अर्थान्तरस्यापि ध्वनिः । एकार्थसंप्रत्यये एकस्मिन् चिन्त्यविषये षड्लभानि चिन्त्यानि इति ।

सर्वेषां ग्रहाणां षट्कावलं चिन्त्यमित्यपि व्यज्यते । भवनमिति  
प्रत्येकमुक्तत्वात् राशिबलस्य प्राधान्यं च सूचितम् ।

शार्दूलविक्रीडितं वृत्तम् । सूर्याश्व यतियुतम् । कालचक्रदशाविषये द्वाद-  
शराशियुक्तसप्तग्रहाः चिन्त्या इति सूचितम् । तथा चोक्तम् पराशरहोरायाम्—

“राशीनां स्वामिनो वशात्” इति ।

सप्तानां ग्रहाणां कालचक्रदशाबदास्तु द्विसप्ततिः । एतत् ‘काल-  
ज्ञानि’ इत्यतः परं स्थितैः द्विसप्तत्यक्षैः सूचितम् । कालज्ञानि काल-  
चक्रावयवभूतदशावर्षाः ‘वराङ्ग’मित्यादि द्विसप्ततिरित्यर्थः ॥ ४ ॥

चतुर्भिःश्लोकैः देवतान्निषिद्धन्दोध्यानं अङ्गन्यासं चोक्त्वा मन्त्रार्थरूपं  
राशिस्वरूपमुपदिशति ।

मत्स्यौ घटी नृथिथुनं सगदं सवीणं  
चापी नरोऽश्वजघनो मकरो मृगास्यः ।  
तौली सप्तस्यदहना पूरुगा च कन्या  
शेषाः स्वनामसद्वशाः स्वचराश्च सर्वे ॥ ५ ॥

इति । मत्स्यौ मत्स्यराशिः मुखपुच्छप्रतिबद्धमत्स्यद्वयाकारः । ‘लभं समे  
त्युभयतः पृथुरोमयुग्म’ मित्युत्तरत्र वक्ष्यति । घटी स्कन्धस्थरिक्तघटवान्  
कुम्भः । नृमिथुनं मिथुनराशिः स्त्रीपुरुषाकारः । सगदं तत्र पुरुषः गदया  
युक्तः । गदेन युक्तो रोगी वा । अत एव यात्राविषये मिथुनस्य रोगप्रदत्त्व-  
मुक्तम् । सवीणं वीणायुता स्त्री । चापी नरः चापराशिः धनुर्धरपुरुषाकारः ।  
अश्वजघनः अधोभागे अश्वरूपश्च । मकरराशिः मकरः मकराकारः ।  
मृगास्यः मृगमुखश्च । ऊर्ध्वभागे मृगः अधोभागे मकरः इत्यर्थः । तौली

कर्तव्यम् । यदाह मतङ्गः—‘शुद्धत्वे षड्जश्चापन्यासः’ इति । वराटी दृश्यत इति । यदा विकृतावस्थायामपि काकलीप्रयोगस्तदा वराटी प्रतीयते । अन्यदा वराट्येकदेशप्रतीतिरेवेत्यर्थः । प्रस्तार इह कलासु स्वरसंनिवेशः; क्रियत इति शेषः । तत्र षड्जग्रामे शुद्धस्वरमेलने प्रथमकलायां तावन्मध्यस्थानस्थितः षड्जः पञ्चलघ्वक्षरोच्चारमितलघुकालश्चतुर्वारमावर्यते; ततस्तत्स्थान एव पञ्चमो लघुकाल एकः; ततस्तत्रत्यावेव निषादधैवतौ मिलित्वैकलघुकालौ; पुनः पञ्चम एकलघुकालः; ततो धैवतनिषादौ मिलित्वैकलघुकालौ; इत्येका कला । अस्यां तं भवललाटेति ब्रह्मप्रोक्तपदाक्षरैः स्वरयोजनाप्रकारस्तु—तं, इति सानुनासिकेन प्रथमः षड्जः; तच्छेष्ठत्यैव द्वितीयः; भवाभ्यां तृतीयचतुर्थौ; लेन पञ्चमः; लेन दीर्घेण निषादः; तच्छेष्ठत्वेन धैवतपञ्चमौ; टेन धैवतः; तच्छेषो निषाद इति (१) । द्वितीयस्यां मध्यस्थाने रिलघुः; गमौ लघुः; द्वौ गौ लघुः; सो लघुः; रिगौ लघुः; धसौ लघुः; धो लघुः । अत्र नयनाम्बुजाधीत्यक्षरयोजना—नेन रिः; येन गः; तच्छेषो मः; सानुनासिकदीर्घेण नेन गः; तच्छेषो गः; बुना सः; दीर्घेण जेन रिः; तच्छेषा गधसाः; धिना धः (२) । तृतीयस्यां रिगौ लघुः; सरिगाम्लयो लघवः; ततश्तत्वारः षड्जा लघवः । अत्र कमित्यक्षरयोजना—केन सानुनासिकेन रिः; तच्छेषा इतरे स्वराः (३) । चतुर्थौ मध्यस्थानौ धौ लघू; निर्लघुः; नितारसौ लघुः; मध्ये निधौ लघुः; पो लघुः; तरे सौ लघू । नगसूनु-प्रणयेत्यक्षरयोजना—नगसूभिर्धर्धनयः; तच्छेषौ निसौ; नुना निः; तच्छेषो धः; प्रणयैः पससाः (४) । पञ्चम्यां मध्यस्थाने निधपा लघवः; धनी लघुः; रिगसगा लघवः । केलिसमुद्देत्यक्षरयोजना—केऽक्षरेण निः; तच्छेषो धः; लीत्यनेन पः; तच्छेषौ धनी; सेन रिः; मु, इत्यनेन

गः; तच्छेषः सः; झेन गः (५) । षष्ठ्यां मध्ये सो लघुः; मन्द्रे धो लघुः; धनी लघुः; पो लघुः; मध्ये साश्वत्वारो लघवः । वमित्यक्षरयोजना—वेन सानुनासिकेन सः; तच्छेषा इतरे (६) । सप्तम्यां मध्ये सप्तगसमपममा लघवः सरसकृततिलकाक्षरैः क्रमेण युक्ताः (७) । अष्टम्यां मध्ये सो लघुः; गो लघुः; मो लघुः; धनी लघुः; निधौ लघुः; पो लघुः; गो लघुः; रिगौ लघुः । पङ्कानुलेपेत्यक्षरयोजना—सानुनासिकेन पेन सः; तच्छेषौ गमौ; दीर्घेण केन धः; तच्छेषो निः; नुना निः; तच्छेषो धः; लेऽक्षरेण पः; पेन गः; तच्छेषौ रिगौ (८) । नवम्यां मध्ये गाश्वत्वारो लघवः; साश्वत्वारो लघवः; नमित्यक्षरयोजना—नेन सानुनासिकेन गः; तच्छेषा इतरे (९) । दशम्यां मन्द्रे धो लघुः; मध्ये सो लघुः; रिलघुः; गरी लघुः; समममा लघवः । प्रणमामि कामेत्यक्षरयोजना—प्रणमाऽक्षरैर्धसरयः; तच्छेषौ गरी; मिना सः; दीर्घेण केन मः; तच्छेषो मः; ततो मेन मः (१०) । एकादश्यां मध्ये धनिपा लघवः; धनी लघुः; रिगरिसा लघवः । देहेन्धनानेत्यक्षरयोजना—देकारेण धः; तच्छेषो निः; हैं, इत्यनेन पः; तच्छेषौ धनी; धनानेत्येतैः क्रमेण रिगरयः । तच्छेषः सः (११) । द्वादश्यां मध्ये रिगौ लघुः; सरिगास्त्रयो लघवः; चत्वारः षड्जा लघवः । लमित्यक्षरयोजना—लेन सानुनासिकेन रिः; शेषाः सर्वे ऽपि स्वराः (१२) ।

तं भवललाटनयनाभ्युजाधिकं नगसूनुप्रणयकेलिसमुद्घवम् ।

सरसकृततिलकपङ्कानुलेपनं प्रणमामि कामदेहेन्धनानलम् ॥

अत्र स्वरसंस्त्या ऽल्पत्ववहुत्वपरिज्ञानाय लिख्यते । षट्ज्ञाः षट्त्रिंशत्; अष्टभा द्वादश; गांधारा विंशतिः; मध्यमा अष्टौ; पञ्चमा अष्टौ; धैवताः षोडश; निषादा द्वादशेति मिलिता द्वादशोत्तरं शतम् । अर्य

## अथार्षभी

आर्षभ्यां तु त्रयो ऽंशाः स्युनिषादर्षभैवताः ॥ ६४ ॥

द्विश्रुत्योः संगतिः शैवैर्लङ्घनं पञ्चमस्य च ।

षाढवं षड्जलोपेन सपलोपादिहौडवम् ॥ ६५ ॥

मूर्च्छना पञ्चमादित्थ तालश्चत्पुटो मतः ।

अष्टौ कला भवन्तीह विनियोगस्तु पूर्ववत् ॥ ६६ ॥

प्रस्तारः षड्जांशत्वे । गांधाराद्यंशत्वे उप्येवमेवांशबहुत्वादिना सम्य-  
विचायोद्धारो नेयः । गांधाराद्यंशत्वमपि स्वस्थानस्थितानामेव । तेषां  
स्थायित्वकरणमपि वीणायामुपतन्त्रीणां स्वनादसाम्यापादनमिति रहस्यम् ।  
षाढ्जयादिसर्वजातिष्ठंशस्वरगतो रसो वेदितव्यः ॥ इति षाढ्जी ॥ १ ॥

(क०) आर्षभ्यां त्विति । तु शब्दो इस्यां षाढ्जीवैलक्षण्यद्योतनार्थः ।  
निषादर्षभैवतास्यो ऽंशा ग्रहाश्च स्युः । द्विश्रुत्योर्गांधारनिषादयोः प्रत्येकं  
शैवैः सरिमपूर्वैः पञ्चभिर्यथायोगं संगतिः संबन्धः । एतेन गांधारनिषादयो-  
र्वहुत्वमितरेषामल्पत्वमिति च सूचितम् । पञ्चमस्य लङ्घनं च । लङ्घनमल्प-  
तरत्वम् । चकारादल्पत्वं च संपूर्णताऽवस्थायां भवति । षाढवं षड्जलोपेने-  
त्यादि स्फुटार्थम् ॥ -६४—६६ ॥

(स०) आर्षभीं लक्षयति—आर्षभ्यामिति । आर्षभ्यां निषादर्षभैवता-  
स्यो ऽंशाः । गांधारनिषादयोर्द्विश्रुत्योरन्वैः स्वरैः सह संगतिः । पञ्चमस्ये-  
षतस्पर्शः । षड्जाभावेन षाढवत्वम् । षड्जपञ्चमाभावेन चौडुवित्वत्वम् ।  
पञ्चमादिमूर्च्छना । चच्चत्पुटस्तालः । अष्टौ कलाः । विनियोगः पूर्ववचैष्णकामिक-  
ध्वायाम् ॥ -६४—६६ ॥

अस्यामार्षभ्यामृषभो न्यासः । अंशा एवापन्यासाः । देशीमधु-  
कर्यैँ दृश्येते । अस्याः प्रस्तारः—

२. आर्षभी

१. री गा सा रिग मा रिम गा रिरि  
गु ण लो च ना धि
२. री री निध निध गा रिम मा पनि  
क म न न्त म म र
३. मा धा नी धा पा पा सा गा  
म ज र म क्ष य
४. नी धनि री गरि सधं गरि री री  
म जे यं
५. री मा गरि सधं सस रिस रिग मम  
प्र ण मा मि दिव्य
६. निध पा री री रिप गरि सधं सा  
म णि द र्प णा म
७. रिस रिस रिग रिग मा मा मा गरि  
ल नि के तं
८. पा नी री मा गरि सधं गरि गरि  
भ व म मे यं

(क०) देशीमधुकर्यैँ दृश्येते इति । देशीमधुकर्यैँ सद्वशरागत्वाद्वष-  
भाङ्गत्वेन प्रस्तुताया आर्षभ्या गाने तयोः प्रतीतिर्भवतीति भावः । षड्जग्रामे  
शुद्धस्वरमेलने प्रथमकलायां मध्ये रिगसास्त्रयो लघवः ; रिगावेकः ; मश्वैकः ;  
रिमावेकः ; ग एकः ; ऋषभावेकः ; एवमष्टौ लघवः । अत्र गुणलोचनाधीत्य-  
क्षराणि—गुणलोभिः क्रमेण रिगसाः ; तच्छेष्वौ रिगौ ; चनाभ्यां मरी ;

तच्छेषा मगरयः ; धिना रिः (१) । द्वितीयस्यां मध्ये ऋषभौ द्वौ ; निधावेकः ; पुनर्निधावेकः ; ग एकः ; रिमावेकः ; म एकः ; पनी एकः ; एवमष्टौ लघवः । कमनन्तममरेत्यक्षराणि—कमनै रिरिनयः ; तच्छेषा धनिधाः ; न्तमाभ्यां गरी ; तच्छेषो मः ; मराभ्यां मपौ ; तच्छेषो निः (२) । तृतीयस्यां मध्ये मधनिधपपसगा अष्टौ लघवः ; मजरमक्षयेत्यक्षराणि—मजरमैर्मधनिधाः ; तच्छेषौ पौ ; क्षयाभ्यां सगौ (३) । चतुर्थ्यां मध्ये निरेकः ; धनी एकः ; रिरेकः ; गरी एकः ; समन्द्रधावेकः ; मध्ये गरी एकः ; ऋषभौ द्वौ ; एवमष्टौ लघवः । मजेयमित्यक्षराणि—मजे इत्याभ्यां निधौ ; तच्छेषा अष्टौ पराः ; यमित्यनेनोपान्त्यो रिः ; तच्छेषो रिः (४) । पञ्चम्यां मध्ये रिरेकः ; म एकः ; गरी एकः ; समन्द्रधावेकः ; मध्ये सावेकः ; रिसावेकः ; रिगावेकः ; मावेकः ; एवमष्टौ लघवः । प्रणामामि दिव्येत्यक्षराणि—प्रणाभ्यां रिमौ ; तच्छेषौ गरी ; दीर्घेण मेन सः ; तच्छेषा धससरिसाः ; मिना रिः ; तच्छेषो गः ; दिव्याभ्यां मौ (५) । षष्ठ्यां मध्ये निधावेकः ; प एकः ; ऋषभौ द्वौ ; रिपावेकः ; गरी एकः ; समन्द्रधावेकः ; मध्ये स एकः ; एवमष्टौ लघवः । मणिदर्पणामेत्यक्षराणि—मेन निः ; तच्छेषो धः ; णिदाभ्यां परी ; तच्छेषो रिः ; पैण रिः ; तच्छेषः पः ; दीर्घेण णेन गः ; तच्छेषा रिसधाः ; मेन सः (६) । सप्तम्यां रिसौ द्विद्वौ ; रिगौ द्विद्वौ ; मध्यमास्यः ; गरी एकः ; एवमष्टौ लघवः । लनिकेत-मित्यक्षराणि—लेन रिः ; तच्छेषः सः ; निना रिः ; तच्छेषः सः ; के इत्यनेन रिः ; तच्छेषा गरिगममाः ; तमित्यनेन मः ; तच्छेषौ गरी (७) । अष्टम्यां मध्ये पनियस्यः ; म एकः ; गरी एकः ; समन्द्रधावेकः ; मध्ये गरी द्विद्वौ ; एवमष्टौ लघवः । भवममेयमित्यक्षराणि—भवममे, इत्येतैः पनिरिमाः ; तच्छेषा गरिसधगरयः ; यमित्यनेन गः ; तच्छेषो रिः (८) ।

गुणलोचनादिकमनन्तममरमक्षयमजेयम् ।

प्रणामामि दिव्यमणिदर्पणामलनिकेतं भवममेयम् ॥

अथ गांधारी

पञ्चांशा रिधवज्याः स्युर्गांधार्यां संगतिः पुनः ।  
 न्यासांशाभ्यां तदन्येषां धैवताहृषभं ब्रजेत् ॥ ६७ ॥  
 रिलोपरिलोपाभ्यां षाढवौङ्गुविते क्रमात् ।  
 पञ्चमः षाढवद्वेषी निसमध्यमपञ्चमाः ॥ ६८ ॥  
 अंशा द्विषन्त्यौङ्गुवितं कलाः षोडश कीर्तिः ।  
 मूर्च्छना धैवतादिः स्यात्तालश्चत्पुटो मतः ॥ ६९ ॥  
 विनियोगो ध्रुवागाने तृतीयप्रेक्षणे भवेत् ।

अत्रापि स्वरसंख्या प्रस्तारत एव द्रष्टव्या, अंशान्तरप्रस्तारेष्वभ्युहनीया ।  
 इत्यार्थभी ॥ २ ॥

(क०) पञ्चांशा इति । अस्यां गांधार्यां रिधवज्याः पञ्च सगमपनयो  
 ऽंशा ग्रहाश्च स्युः ; संगतिः पुनः संगतिस्तु, न्यासांशाभ्यां न्यासेन  
 गांधारेणांशेन गमपनिसेष्वन्यतमेन, तदन्येषां न्यासादुपातांशाचान्येषां पर्यां  
 यांशानंशरूपाणां च, भवतीति शेषः । धैवताहृषभं ब्रजेदिति । पूर्णताऽ-  
 वस्थायां कदाचिद्वैवर्तर्षभयोः संगतिः स्यादित्यर्थः । पञ्चमः षाढवद्वेषी-  
 त्यादिनैतदुक्तं भवति—यदा पञ्चमो ऽशो भवति तदा संपूर्णावस्थैवेति,  
 निसमा यदा ऽशास्तदा संपूर्णाषाढवावस्थे द्वे एवेति च । एतेन गांधारांशव  
 एवास्यास्तिस्तो ऽवस्था इति ज्ञायते । ‘पञ्चमः षाढवद्वेषी निसमध्यमपञ्चमाः ;  
 अंशा द्विषन्त्यौङ्गुवितम्’ इत्यस्योपपतिराचार्यवचनं च रक्तगांधार्यां सम्य-  
 गभिधास्यते ; तत एवावगन्तव्यम् । कलाः षोडश कीर्तिः इति  
 चतुर्ष्कलस्य चच्चत्पुटस्य दक्षिणार्गें चतुरावृत्तिरुक्ता । मूर्च्छना धैवतादिः  
 स्यादिति । अस्यां गांधार्यां माल्यमग्रामिकत्वात्पौरवी मूर्च्छेनेत्यर्थः ।

अस्यां गांधार्यो गांधारो न्यासः । षड्जपञ्चमावपन्यासो ।  
गांधारपञ्चमदेशीवेलावल्यो दृश्यन्ते । अस्याः प्रस्तारः—

## ३. गांधारी

१. गा गा सा नीं सा गा गा गा  
ए तं
२. गा गम पा पा धप मा निध निस॑  
र ज नि व धू मु ख
३. निध पनि मा मपरि गा गा गा  
वि अ म दं
४. गा गम पा पा धप मा निध निस॑  
नि शा म य व रो रु

तृतीयप्रेक्षणे ध्रुवागान इति ध्रुवासामान्यनिर्देशात्प्रावेशिक्यादिषु यथोचितं  
विनियोग इत्यर्थः ॥ ६७—६९- ॥

(सु०) गांधारीं लक्षयति—पञ्चांशा इति । गांधार्यो षड्जगांधारमध्यम-  
पञ्चमनिषादा विकल्पेन पञ्चांशाः । न्यासांशस्वराभ्यां सहान्येषां संगतिः ।  
धैवताद्वषभपर्यन्तमारोहणं कर्तव्यम् । ऋषभलोपात्षाडवम्, ऋषभधैवतलोपा-  
दौहुवितम् । पञ्चमे डंशो षाढवं नास्ति ; निषादषष्ठ्यपञ्चमेष्वंशेष्वौहुवितं  
नास्ति । षोडश कलाः । धैवतादिर्मूर्च्छना । चच्चत्पुटस्ताळः । ध्रुवागाने  
तृतीयप्रेक्षणे विनियोगः ॥ ६७—६९- ॥

(क०) षड्जपञ्चमावपन्यासाविति विश्रुतत्वविवक्षया । गांधार-  
पञ्चमदेशीवेलावल्यो दृश्यन्त इति । गांधारपञ्चमो ग्रामरागः । दृश्यन्त

५. निध पनि मा मपरि मा गा मा सा  
त व मुख वि ला स
६. गा सा गा गा गा गम गा गा  
व पु श्वा रु म म ल
७. गा गम पा पा धप मा निध निस'  
मृ दु कि र ण
८. निध पनि मा मपरि गा गा गा  
म मृ त भ वं
९. री गा मा पथ री गा सा सा  
र ज त गि रि शि ख र
१०. नीं नीं नीं नीं नीं नीं नीं नीं  
मणि श क ल शं ख
११. गा गम पा पा धप मा निध निस'  
व र यु व ति दं त
१२. निध पनि मा मपरि गा गा गा  
पं कि नि भं
१३. नी नी पा नी गा मा गा सा  
प्र ण मा मि प्र ण य
१४. गा सा गा गा गा गम गा गा  
र ति क ल ह र व नु
१५. गा पा मा मा निध निस' निध पनि  
दं
१६. मा परिग गा गा गा गा गा  
श शि नं

इत्यनेन गांधारांशप्रस्तारगाने तेषामेकदेशेन प्रतीतिस्त्वा । माध्यमग्रामिक-  
शुद्धस्वरमेलने प्रथमकलायां मध्ये गगसा लघवस्त्रयः ; मन्द्रे निरेकः ; मध्ये  
स एकः ; गास्त्रयः ; एवमष्टौ लघवः । एतमित्यक्षरे—एकरेण गः ; तच्छेषा  
गसनयः ; तमित्यनेन सः ; तच्छेषा गास्त्रयः (१) । द्वितीयस्यां मध्ये  
ग एकः ; गमावेकः ; पौ द्वौ ; धपावेकः ; म एकः ; निधावेकः ;  
निषादतारषड्जावेकः ; एवमष्टौ लघवः । रजनिवधूमुखेत्यक्षराणि—रजाभ्यां  
गौ ; तच्छेषो मः ; निवधूभिः पपधाः ; तच्छेषौ पमौ ; मुना निः ; तच्छेषो  
धः । खेन निः ; तच्छेषः सः (२) । तृतीयस्यां मध्ये निधावेकः ; पनी  
एकः ; म एकः ; मपरय एकः ; गाश्वत्वारः ; एवमष्टौ लघवः । विश्रम-  
दमित्यक्षराणि—विना निः ; तच्छेषा धपनिमाः ; श्रेण मः ; तच्छेषौ  
परी ; मेन गः ; तच्छेषो गः ; दमिति गः ; तच्छेषो गः (३) । द्वितीया-  
वच्चतुर्थी कला । निशामय वरोरु, इत्यक्षराणि—निशाभ्यां गौ ;  
तच्छेषो मः ; मयैः पपधाः ; तच्छेषः पः ; रो इति मः ; तच्छेषौ निधौ ;  
रुणा निः ; तच्छेषः सः (४) । पञ्चम्यां तृतीयावत्प्रथमादयो लघवः  
षट् ; उपान्त्यान्त्यौ मध्यमषड्जौ । तव मुखविलासेत्यक्षराणि—तेन निः ;  
तच्छेषो धः ; वेन पः ; तच्छेषो निः ; मुखाभ्यां मौ ; तच्छेषौ परी ;  
विलाभ्यां गौ ; तच्छेषो मः ; सेन सः (५) । षष्ठ्यां मध्ये  
गसौ द्वौ ; गास्त्रयः ; गमावेकः ; गौ द्वौ ; एवमष्टौ लघवः । वपुश्चारुमम-  
लेत्यक्षराणि—वपुश्चारुभिर्गसगगाः ; तच्छेषो गः ; मेन गः ; तच्छेषो  
मः ; मलाभ्यां गौ (६) । चतुर्थीवस्तसमी । मृदुकिरणेत्यक्षराणि—  
मृदुभ्यां गौ ; तच्छेषो मः ; किरणैः पपधाः ; तच्छेषा इतरे (७) ।  
तृतीयावदष्टमी । ममृतभवमित्यक्षराणि—मेन निः ; तच्छेषो धः ; मृणा  
पः ; तच्छेषो निः ; तभाभ्यां मौ ; तच्छेषौ परी ; वमिति गः ;  
तच्छेषा इतरे (८) । नवम्यां मध्ये रिगमास्त्रयो लघवः ; पधावेकः ; रिगो

द्वौ; सौ द्वौ; एवमष्टौ लघवः । रजतगिरिशिखरेत्यक्षराणि—रजतगिभिः  
कमेण रिगमपाः; तच्छेषो धः; रिशिखरै रिगससाः (९) । दशम्यां  
मन्द्रे उष्टौ निषादा लघवः । मणिशकलशङ्क्षराणि—मणिशकलशमित्येतैः  
षणिषादाः; तच्छेष उपान्त्यः; खेनान्त्यः (१०) । सप्तमीवदेकादशी ।  
वरयुवतिदन्तेत्यक्षराणि—वराभ्यां गौ; तच्छेषो मः; युवतिभिः पपधाः;  
तच्छेषः पः; दमिति मः; तच्छेषौ निधौ; तेन निः; तच्छेषः  
सः (११) । अष्टमीवद् द्वादशी । पङ्क्तिनिभिमित्यक्षराणि—पेन निः;  
तच्छेषा धपनयः; डक्तिनिभ्यां मौ; तच्छेषौ परी; भमिति गः;  
तच्छेषा गा: (१२) । त्रयोदश्यां मध्ये निनिपनिगमगसा अष्टौ लघवः ।  
प्रणमामि प्रणयेत्यक्षराणि—चतुर्थो माक्षरशेषः (१३) । चतुर्दश्यां मध्ये  
गसौ द्वौ; गास्त्रयः; गमावेकः; गौ द्वौ; एवमष्टौ लघवः । रतिकलहरवनु,  
इत्यक्षराणि; मध्यमो रशेषः (१४) । पञ्चदश्यां मध्ये गपौ द्वौ; मौ द्वौ;  
निधावेकः; निषादतारष्टद्जावेकः; मध्ये निधावेकः; पनी एकः; एवमष्टौ  
लघवः । दमिति गः; तच्छेषा इतरे (१५) । षोडश्यां मध्ये म एकः;  
परिगा एकः; गा: षट्; एवमष्टौ लघवः । शशिनमित्यक्षराणि—शशिभ्यां  
मपौ; तच्छेषा रिष्णयो गाश्च; नमिति गः; तच्छेषास्त्रयो गा: (१६) ।

एतं रजनिवधूमुखविभ्रमदं निशामय वरोरु

तव मुखविलासवपुश्चारुममलमृदुकिरणममृतभवम् ।

रजतगिरिशिखरमणिशकलशङ्क्षरयुवतिदन्तपङ्क्तिनिभं

प्रणमामि प्रणयरतिकलहरवनुदं शशिनम् ॥

अत्र शशिप्रणामो उपि शशिनः शशिशेखरसंबन्धाच्छंकरस्तुतावेव पर्यवस्यति;  
अथ वा शशिनो उष्टमूर्तिधरमूर्तिभेदत्वात्त्वणाम एवेति मन्तव्यम् ॥ इति  
गांधारी ॥ ३ ॥

## अथ मध्यमा

पञ्चांशा मध्यमायां स्युरगांधारनिषादकाः ॥ ७० ॥

षड्जमध्यमबाहुल्यं गांधारो ऽल्पो ऽत्र षाढवम् ।

गलोपान्निगलोपेन त्वौद्गुवं स्यात्कलाऽष्टकम् ॥ ७१ ॥

ऋषभादिर्मूर्च्छना स्यात्तालश्चत्पुटो मतः ।

विनियोगो ध्रुवागाने द्वितीयप्रेक्षणे भवेत् ॥ ७२ ॥

अस्यां मध्यमायां मध्यमो न्यासः । अंशा एवापन्यासाः ।  
चोक्षषाढवदेश्यान्धाल्यो दृश्यन्ते । अस्याः प्रस्तारः—

## ४. मध्यमा

१. मा मा मा मा पा धनि नी धप  
पा तु भ व मू

२. मा पम मा सा मा गा री री  
र्ध जा न न

(क०) पञ्चांशा इति । मध्यमायामगांधारनिषादकाः पञ्च सरि-  
मपधा अंशा ग्रहाश्च स्युः । षड्जमध्यमबाहुल्ये प्राप्ते ऽपि पुनर्ग्रहणं तयोः  
पर्यायांशत्वे ऽपि वादिवद्वाहुल्यसिद्ध्यर्थम् । गांधारो ऽल्प इति पूर्णताया-  
मिति मन्तव्यम् । अत्र षाढवमिति स्पष्टो ऽर्थः ॥ -७०—७२ ॥

(स०) मध्यमां लक्ष्यति—पञ्चांशा इति । मध्यमायां षड्जर्षभमध्यम-  
पञ्चमवैवता विकल्पेनांशाः । षड्जमध्यमौ बहुलौ । गांधारो ऽल्पः ।  
गांधारलोपात्षाढवम् । निषादगांधारलोपादौद्गुवितम् । अष्टौ कलाः । ऋषभादि-  
मूर्च्छना । चच्चत्पुटस्तालः । द्वितीयप्रेक्षणे ध्रुवागाने विनियोगः ॥ -७०—७२ ॥

३. पा मा रिम गम मा मा मा मा  
कि री ट
४. मा निध निस्ते निध पम पथ मा मा  
मणि द र्प ण
५. नीं नीं री री नीं री री पा  
गौ री कर प
६. नीं मप मा मा सा सा सा सा  
ल वां गु लि सु
७. गा नी सा गा धप मा धनि सा  
ते जि तं
८. पा सा पा निधप मा मा मा मा  
सु कि र ण

(क०) चोक्षषाडवेति । शुद्धषाडवो ग्रामरागः । माध्यमग्रामिकशुद्ध-स्वरमेलने प्रथमकलायां मध्ये मध्यमाश्वत्वारो लघवः; प एकः; धनी एकः; निरेकः; धपावेकः; एवमष्टौ लघवः । पातु भवमू इत्यक्षराणि—पा, इति मः; तच्छेषौ मौ; तुभवैर्मपधाः; तच्छेषौ निः; मू, इति निः; तच्छेषौ धपौ (१) । द्वितीयस्यां मध्ये म एकः; पमावेकः; मसमगरियः षट्; एवमष्टौ लघवः । धजाननेत्यक्षराणि—धजाभ्यां मपौ; तच्छेषा ममसाः; ननाभ्यां मगौ; तच्छेषौ री (२) । तृतीयस्यां मध्ये पमौ द्वौ; रिमावेकः; गमावेकः; माश्वत्वारः; एवमष्टौ लघवः । किरीटेत्यक्षराणि—किरीटैः पमरयः; तच्छेषा इतरे (३) । चतुर्थ्यां तारे म एकः; मध्ये निधावेकः; नितारष्टूजावेकः; मध्ये निधावेकः; पमावेकः; पधावेकः; मौ द्वौ; एवमष्टौ लघवः । मणिर्दर्पणमित्यक्षराणि—मणिभ्यां मनी; तच्छेषौ धः; देन निः; तच्छेषाः सनिधाः; पेण पः; तच्छेषा मपधाः;

अथ पञ्चमी

रिपावंशौ तु पञ्चम्यां सगमाः स्वल्पका मताः ।  
रिम्योः संगतिर्गच्छेत्पूर्णत्वे गान्धिषादकम् ॥ ७३ ॥

णमिति मः ; तच्छेषो मः (४) । पञ्चम्यां मन्द्रे नी द्वौ ; मध्ये री द्वौ ;  
मन्द्रे निः ; मध्ये रिरिपाश्चायः ; एवमष्टौ लघवः । गौरीकरपेत्यक्षराणि—  
गौ, इति निः ; तच्छेषो निः ; री, इति रिः ; तच्छेषो रिः ; करपैर्निरियः ;  
तच्छेषः पः (५) । षष्ठ्यां मन्द्रे निरेकः ; मध्ये मपावेकः ; मौ द्वौ ;  
साश्वत्वारः ; एवमष्टौ लघवः । ल्लवाङ्गुलिस्वित्यक्षराणि—ल्लवां इति  
निमौ ; तच्छेषाः पममाः ; गुलिभ्यां सौ ; तच्छेषः सः ; सुना सः (६) ।  
सप्तम्यां तारे गः ; मध्ये निः ; तारे सगौ ; मध्ये धपावेकः ; म एकः ; धनी  
एकः ; तारे स एकः ; एवमष्टौ लघवः । तेजितमित्यक्षराणि—ते इति  
गः ; तच्छेषाः परे षट् स्वराः ; जिना धः ; तच्छेषो निः ; तमिति सः  
(७) । अष्टम्यां मध्ये प एकः ; तारे स एकः ; पुनर्मध्ये प एकः ; निधपा  
एकः ; माश्वत्वारः ; एवमष्टौ लघवः । सुकिरणमित्यक्षराणि—सुकिरैः  
पसपाः ; तच्छेषा निधपाः ; णमिति मः ; तच्छेषाश्चायः (८) ।

पातु भवमूर्धजाननकिरीटमणिर्दर्पणम् ।

गौरीकरपल्लवाङ्गुलिसुतेजितं सुकिरणम् ॥ इति मध्यमा ॥ ४ ॥

(क०) **रिपावंशाविति** । सगमाः स्वल्पका मता इत्यत्र समयोर-  
षाडवौडुवकारिवेनाप्राप्तावल्पत्ववचनं विधिरिति, गस्य षाडवौडुवकारित्वेन  
प्राप्तौ पुनर्वचनं परिसंख्येति च ‘पञ्चम्यां तु विपर्ययः’ इत्यादिग्रन्थव्या-  
र्ह्यानसमये पूर्वे प्रतिपादितम् । संपूर्णत्वदशायां गान्धिषादकं गच्छेदिति ;  
गन्योः संगतिं कुर्यादित्यर्थः । एतेन षाडवत्वे गस्यौडुवत्वे निगयोश्च लोप्य-  
त्वात्त्र तयोः संगतिं न कुर्यादिति गम्यते । गेन निगाभ्यां चेत्यत्र लुप्तेन

क्रमादेन निगाभ्यां च षाढवौडुवता मता<sup>१</sup> ।  
ऋषभो ऊँशस्त्वौडुवितं द्वेष्ट्यष्टौ च कला मताः ॥ ७४ ॥  
मूर्च्छनाऽऽदि तु पूर्वावत्प्रेक्षणं तु तृतीयकम् ।

अस्यां पञ्चम्यां पञ्चमो न्यासः । क्रिषभपञ्चमनिषादा अप-  
न्यासाः । चोक्षपञ्चमदेश्यान्धाल्यो दृश्यन्ते । अस्याः प्रस्तारः—

५ पञ्चमी

१. पा धनि नी नी मा नी मा पा  
ह र मू र्ध जा न

लुप्ताभ्यामिति नाध्याहारः कार्यः । क्रमात्षाढवौडुवता, गेन षाढवं निगा-  
भ्यामौडुवमिति क्रमात्, षाढवौडुवयोर्भावः षाढवौडुवता । ऋषभो ऊँशस्त्वौ-  
डुवितं द्वेष्टीति । अस्यामौडुवकारिणोर्निर्गयोर्ऋषभे ऊँशे संवादित्वाभावे ऋषि,

‘ऋषभश्वैव पञ्चम्यां कैशिक्यां चैव धैवतः ।  
एवं हि द्वादशैते स्युर्वर्ज्याः पञ्चस्वरे सदा ॥’

इति मुनिवचनबलादौडुवत्वं निषिध्यत इति मन्तव्यम् । मूर्च्छनाऽऽदि तु  
पूर्वावदिति । पूर्वावन्ध्यमायामिवात्रापि मूर्च्छनर्षभादिः । आदिशब्देन  
चच्चत्पुटश्च ताले गृह्णते । अन्यदुक्तप्रायम् ॥ ७३—७४- ॥

(सु०) पञ्चमीं लक्षयति—रिपाचिति । पञ्चम्यामृषभपञ्चमावंशौ ; षड्ज-  
गांधारमध्यमा अल्पाः ; ऋषभमध्यमयोः संगतिः ; पूर्णत्वे गांधारान्निषादपर्यन्त-  
मारोहणम् ; गांधारलोपत्षाढवम् ; निषादगांधारलोपदौडुवितम् ; ऋषभे ऊँश  
औडुवितं नास्ति ; अष्टौ कलाः । ऋषभादिर्मूर्च्छना । चच्चत्पुटस्तालः । ध्रुवायां  
तृतीयप्रेक्षणे विनियोगः ॥ ७३—७४- ॥

<sup>१</sup> षाढवौडुविते मते.

२. गा गा सा सा मां मां पां पां  
नं म हे श म म र
३. पां पां धां नीं नीं नीं गा सा  
प ति बा हु स्तं भ
४. पा मा धा नी निध पा पा पा  
न म नं तं
५. पा पा रीं रीं रीं रीं रीं रीं  
प्र ण मा मि पु रु ष
६. मां निंग सा सध नी नी नी नी  
मु ख प अ ल ल क्षमी
७. सा॑ सा॑ सा॑ मा पा पा पा पा  
ह र मं वि का प
८. धा मा धा नी पा पा पा पा  
ति म जे यं

(क०) माध्यमग्रामिकशुद्धस्वरमेलने प्रथमकलायां मध्ये प एको लघुः ; धनी एकः ; नी द्वौ ; मनिमपाश्चत्वारः ; एवमष्टौ लघवः । हरमूर्ध-जानेत्यक्षराणि—हराभ्यां पधौ ; तच्छेषो निः ; मू इति निः ; तच्छेषो निः ; ध्वजाभ्यां मनी ; तच्छेषो मः ; नेन पः (१) । द्वितीयस्यां मध्ये गौ द्वौ ; सौ द्वौ ; मन्द्रे मौ द्वौ ; पौ द्वौ ; एवमष्टौ लघवः । नं महेशममरेत्यक्षराणि—नं महे इति गगसाः ; तच्छेषः सः ; शममरैमपपाः (२) । तृतीयस्यां मन्द्रे पौ द्वौ ; ध एकः ; निषादाश्चयः ; मध्ये ग एकः ; स एकः ; एवमष्टौ लघवः । पतिबाहुस्तम्भेत्यक्षराणि—पतिबा इति पपधाः ; तच्छेषो निः ; हुस्तमिति निषादौ ; तच्छेषो गः ; भेन सः (३) । चतुर्थ्यां मध्ये

अथ धैवती

स्तो धैवत्यां रिथावंशौ लङ्घयथावारोहिणौ सपौ ॥ ७५ ॥

पलोपात्पादवं प्रोक्तमौदुवं सपलोपतः ।

ऋषभादिर्मूर्च्छना स्यात्तालो मार्गश्च गीतयः ॥ ७६ ॥

विनियोगश्च षाढ़जीवत्कला द्वादश कीर्तिः ।

पमधनयश्चत्वारः ; निधावेकः ; पास्त्रयः ; एवमष्टौ लघवः । नमनन्तमित्यक्ष-  
राणि—नमनमिति पमधाः ; तच्छेषो निः ; तमिति निः ; तच्छेषा इते  
(४) । पञ्चम्यां मध्ये पौ द्वौ ; तार ऋषभाः षट् ; एवमष्टौ लघवः । प्रण-  
मामि पुरुषेत्यक्षराणि—प्रणमा इति पपरयः ; तच्छेषो रिः ; मिपुरुषैश्चत्वार  
ऋषभाः (५) । षष्ठ्यां मन्द्रे म एकः ; मन्द्रनिमध्यगावेकः ; स एकः ;  
सधावेकः ; निषादाश्चत्वारः ; एवमष्टौ लघवः । मुखपद्मलक्ष्मीत्यक्षराणि—  
मुखाभ्यां मनी ; तच्छेषो गः ; पद्माभ्यां सौ ; तच्छेषौ धनी ; लेन निः ;  
तच्छेषो निः ; इमीति निः ; (६) । सप्तम्यां तारे सास्त्रयः ; मध्ये म एकः ;  
पाश्चत्वारः ; एवमष्टौ लघवः । हरमन्विकापेत्यक्षराणि—हरममिति सास्त्रयः ;  
तच्छेषो मः ; बिकाभ्यां पौ ; तच्छेषः पः ; पेति पः (७) । अष्टम्यां मध्ये  
धमधनयश्चत्वारः ; पाश्चत्वारः ; एवमष्टौ लघवः । तिमजेयमित्यक्षराणि—  
तिमजे इति धमधाः ; तच्छेषो निः ; यमिति पः ; तच्छेषाः परे (८) ।

हरमूर्धजाननं महेशममरपतिबाहुस्तम्भनमनन्तम् ।

तं प्रणमामि पुरुषमुखपद्मलक्ष्मीहरमन्विकापतिमजेयम् ॥

इति पञ्चमी ॥ ५ ॥

(क०) स्तो धैवत्यामिति । आरोहिणावारोहिवर्णगौ सपौ लङ्घ्यौ  
लङ्घनीयौ ; पूर्णावस्थायामल्पतरौ कर्तव्यावित्यर्थः । एतेनावरोहे सपावल्पौ

अस्यां धैवत्यां धैवतो न्यासः । ऋषभमध्यमधैवता अपन्यासाः ।  
चोक्षकैशिकदेशीर्सिहल्यो दृश्यन्ते । अस्याः प्रस्तारः—

६. धैवती

१. धा धा निध पध मा मा मा  
त रु णा म लें डु
२. धा धा निध निस॑ सा॑ सा॑ सा॑  
म णि भू षि ता म
३. सध धा पा मध धा निध धनि धा  
ल शि रो जं
४. सा सा रिंग रिंग सा रिंग सा सा  
भु ज गा षि पै क
५. धां धां नीं पां धां पां मां मां  
कुं ड ल वि ला स
६. धां धां पां मंधं धां निधं धनि धां  
कु त शो भं
७. धा धा निस॑ निस॑ निध पा पा  
न ग सू नु ल क्षमी

कर्तव्यौ, न त्वल्पतराविति गम्यते । पलोपात्षाडवमित्यादिः स्पष्टार्थो  
ग्रन्थः ॥ -७५—७६- ॥

(सु०) धैवतीं लक्ष्यति—स्तो धैवत्यामिति । धैवत्यामृषभधैवतावंशौ ।  
आरोहिवर्णस्थौ षड्जपञ्चमौ लङ्घ्यावीष्टस्पर्शयोग्यौ । पञ्चमलोपात्षाडवम् ।  
षड्जपञ्चमलोपादौदुवितम् । ऋषभामिर्मूर्च्छना । अत्र षाढ्जीवत्तालमार्गगीतिविनि-  
योगाः । द्वादश कलाः ॥ -७५—७६- ॥

८. रिं सा सा सा नीं नीं नीं नीं  
दे हा र्ध मि शि
९. सा रिं रिं सा नीं सा धां धां  
त श री रं
१०. रीं गंरि भंगं मां मां मां मां  
प्र ण मा मि भू त
११. नीं नीं धा धा पा रिं सा रिं  
गी तो प हा र
१२. पा धा सा मा धा नीं धा धा  
प रि तु छुं

(क०) षाड्जग्रामिकशुद्धस्वरमेलने प्रथमकलायां मध्ये धौ लघू; निधावेकः; पधावेकः; माश्वत्वारः; एवमष्टौ लघवः। तरुणामलेन्द्रित्यक्षराणि—तरुणा, इति धधनयः; तच्छेषा धपधाः; मलें, इति मौ; तच्छेषो मः; दुना मः (१)। द्वितीयस्थां मध्ये धौ द्वौ; निधावेकः; निसावेकः; साश्वत्वारः; एवमष्टौ लघवः। मणिभूषितामेत्यक्षराणि—मणिभूभिर्धधनयः; तच्छेषा धनिसाः; षिताभ्यां सौ; तच्छेषः सः; मेन सः (२)। तृतीयस्थां मध्ये सधावेकः; धपौ द्वौ; मधावेकः; ध एकः; निधावेकः; धनी एकः; ध एकः; एवमष्टौ लघवः। लशिरोजमित्यक्षराणि—लेन सः; तच्छेषो धः; शिरो इति धपौ; तच्छेषा मधधनिधाः; जं, इति धः; तच्छेषौ निधौ (३)। चतुर्थ्यां मध्ये सौ द्वौ; रिंगौ द्विद्वौ; स एकः; रिंगावेकः; सौ द्वौ; एवमष्टौ लघवः। भुजगाभिः ससरयः; तच्छेषा गरिंगाः; धिपै इति सरी; तच्छेषौ गसौ; केन सः (४)। पञ्चम्यां मन्द्रे धौ द्वौ; निपधपाश्वत्वारः; मौ द्वौ; एवमष्टौ लघवः। कुण्डलविलासेत्यक्षराणि—द्वितीयोपान्त्यौ शेषौ (५)। षष्ठ्यां

मन्दे धौ द्वौ ; प एकः ; मधावेकः ; ध एकः ; निधावेकः ; धनी एकः ;  
 ध एकः ; एवमष्टौ लघवः । कृतशोभमित्यक्षराणि—कृतशोभिर्धधपाः ;  
 तच्छेषा मधधनिधाः ; भमिति धः ; तच्छेषौ निधौ (६) । सप्तम्यां मध्ये  
 धौ द्वौ ; द्वौ नितारषड्जौ द्विद्वौ ; निधावेकः ; पाञ्चयः ; एवमष्टौ लघवः ।  
 नगसूनुलक्ष्मीत्यक्षराणि—नगसूभिर्धधनयः ; तच्छेषाः सनिसाः ; तुना निः ;  
 तच्छेषो धः ; लेन पः ; तच्छेषः पः ; क्षमीति पः (७) । अष्टम्यां मध्ये  
 रिगावेकः ; साञ्चयः ; मन्दे निषादाश्वत्वारः ; एवमष्टौ लघवः । देहार्धभि-  
 श्रीत्यक्षराणि—दे, इति रिः ; तच्छेषो गः ; हा, इति सः ; तच्छेषौ सौ ;  
 धैभिभ्यां नी ; तच्छेषो निः ; श्रिणा निः (८) । नवम्यां मध्ये स एकः ;  
 रिगौ द्विद्वौ ; सनिसास्त्रयः ; धौ द्वौ ; एवमष्टौ लघवः । तशरीरमित्य-  
 क्षराणि—तशाभ्यां सरी ; तच्छेषो गः ; री, इति रिः ; तच्छेषा गस-  
 निसाः ; रमिति धः ; तच्छेषो धः (९) । दशम्यां मन्दे रिकः ; गरी  
 एकः ; मगावेकः ; मा: पञ्च ; एवमष्टौ लघवः । प्रणमामि भूतेत्यक्षराणि—  
 प्रणाभ्यां रिगौ ; तच्छेषो रिः ; मा इति मः ; तच्छेषौ गमौ ; मिभूभ्यां  
 मौ ; तच्छेषो मः ; तेन मः (१०) । एकादश्यां मध्ये नी द्वौ ; धौ द्वौ ;  
 प एकः ; रिगावेकः ; स एकः ; रिगावेकः ; एवमष्टौ लघवः । गीतोपहारे-  
 त्यक्षराणि—गी इति निः ; तच्छेषो निः ; तो, इति धः ; तच्छेषो धः ;  
 पहाभ्यां परी ; तच्छेषौ गसौ ; रेण रिः ; तच्छेषो गः (११) । द्वादश्यां  
 मध्ये पवसमधनयः षट् ; धौ द्वौ ; एवमष्टौ लघवः । परितुष्टभित्यक्षराणि—  
 परितुभिः पधसाः ; षष्ठियुपान्त्यः (१२) ।

तरुणामलेन्दुमणिभूषितामलशिरों

भुजगाधिपैककुण्डलविलासकृतशोभम् ।

नगसूनुलक्ष्मीदेहार्धभिश्रितशरीरं

प्रणमामि भूतगीतोपहारपरितुष्टम् ॥ इति धैवती ॥ ६ ॥

अथ नैषादी

नैषाद्यां निरिगा अंशा अनंशाबहुलाः स्मृताः ॥ ७७ ॥

षाडवौद्गुवलङ्घयाः स्युः पूर्वावद्विनियोजनम् ।

चच्चत्पुटः षोडशात्र कला गादिश्च मूर्च्छना ॥ ७८ ॥

अस्यां नैषाद्यां निषादो न्यासाः । अंशा एवापन्यासाः । चोक्ष-  
साधारितदेशीवेलावल्यो दृश्यन्ते । अस्याः प्रस्तारः—

७. नैषादी

१. नी नी नी नी सौ धा नी नी  
तं सु र वं दि त

(क०) नैषाद्यामिति । अनंशाबहुला निरिगा अंशाः स्मृता इति  
योजना । अनंशाः समपथा अबहुला अल्पत्वयुक्ता येषु निरिगेष्वंशेषु ते  
अंशा बहुलाः स्मृताः । अन्यथा अनंशाः षड्जादयो बहुलाः स्मृता इति  
पदभेदेन भिन्नवाक्यत्वे 'पूर्णावस्थायां षड्जमध्यमपञ्चमधैवतानामल्पत्वं षाडवे  
षड्जमध्यमधैवतानामल्पत्वमौडुवे मध्यमधैवतयोरल्पत्वम्' इति मतङ्गवचनेन  
'अनभ्यासस्त्वनंशेषु' इति स्ववचनेन च विरोधः स्यात् । पूर्वावद्  
धैवत्यामिव षाडवौद्गुवलङ्घयाः स्युः, पलोपात्थाडवं सपलोपादौद्गुवमारोहिणौ  
सपौ लङ्घयौ चेति षाडवौद्गुवलङ्घयाः, विनियोजनं च षाड्जीवदिति ।  
अन्यद्वयास्त्वात्तरम् ॥ ७७, ७८ ॥

(सु०) नैषादीं लक्ष्यति—नैषाद्यामिति । नैषाद्यां निषादर्षभगांधारा  
विकल्पेनांशाः । षड्जमध्यमपञ्चमधैवता बहुलाः(?) । पञ्चमलोपात्थाडवम्;  
षड्जपञ्चमलोपादौडुवितम् । षड्जपञ्चमौ लङ्घयौ । प्रथमे प्रेक्षणे नैष्क्रामिकध्यवायां  
विनियोगः । चच्चत्पुटस्तालः । षोडश कलाः । गांधारादिमूर्च्छना ॥ ७७, ७८ ॥

२. पा मा सा धां नीं नीं नीं  
म हि ष म हा सु र
३. सा सा गा गा नी नी धा नी  
म थ न सु मा प ति
४. सा॑ सा॑ धा नी नी नी नी नी  
भो ग यु तं
५. सा सा गा गा मां मां मां मां  
न ग सु त का मि नी
६. नीं पां धां पां मां मां मां मां  
दि व्य विशे ष क
७. शी गा॑ सा॑ सा॑ री गा नी नी  
सु च क शु भ न ख
८. नी नी पा धनि नी नी नी नी  
द प ण कं
९. सा सा गा सा मा मा मा मा  
अ हि सु ख म णि ख चि
१०. मां मां मां भां नीं धां मां मां  
तो ज्वल नू पु र
११. धा धा नी नी री गा मां मां  
बा ल सु जं ग म
१२. मां मां पां धां नीं नीं नीं नीं  
र व क लि तं
१३. पां पां नीं नीं री री री री  
शु त म भि व्र जा भि

१४. री मा मा मा री गा सा सा  
श र ण म निं दि त

१५. धा मा री गा सा धा नी नी  
पा द यु ग पं क

१६. पा मा रीं गा नी नी नी नी  
ज वि ला सं

(क०) षाढ्जग्रामिकशुद्धस्वरमेलने प्रथमकालायां मध्ये निषादा-श्वत्वारः; तारे स एकः; मध्ये ध एकः; नी द्वौ; एवमष्टौ लघवः। तं सुरवनिदत्तेत्यक्षराणि—तमिति निः; तच्छेषो निः; सुरवमिति निनिसाः; तच्छेषो धः; दिताभ्यां नी (१)। द्वितीयस्यां मध्ये पम-सास्त्रयः; मन्द्रे ध एकः; निषादाश्वत्वारः; एवमष्टौ लघवः। महिष-महासुरेत्यक्षराणि—षष्ठः शेषः (२)। तृतीयस्यां मध्ये सौ द्वौ; गौ द्वौ; नी द्वौ; धनी द्वौ; एवमष्टौ लघवः। मथनसुमापतिमित्यक्षराणि—षष्ठः शेषः (३)। चतुर्थ्यां तारे सौ द्वौ; मध्ये ध एकः; निषादा-पञ्च; एवमष्टौ लघवः। भोगयुतमित्यक्षराणि—भो इति सः; तच्छेषः सः; गयुतमिति धनिनयः; तच्छेषा इतरे (४)। पञ्चम्यां मध्ये सौ द्वौ, गौ द्वौ; मन्द्रे माश्वत्वारः; एवमष्टौ लघवः। नगसुतकामिनीत्यक्षराणि—षष्ठः शेषः (५)। षष्ठ्यां मन्द्रे निपधपाश्वत्वारः; माश्वत्वारः; एवमष्टौ लघवः। दिव्यविशेषकेत्यक्षराणि—द्वितीयषष्ठौ शेषौ (६)। सप्तम्यां तारे रिगससरिगाः षट्; मध्ये नी द्वौ; एवमष्टौ लघवः। सूचकशुभनखेत्यक्ष-राणि—द्वितीयः शेषः (७)। अष्टम्यां मध्ये निनिपास्त्रयः; धनी एकः; निषादाश्वत्वारः; एवमष्टौ लघवः। दर्पणकमित्यक्षराणि—देन निः; तच्छेषो निः; पूर्णाभ्यां पधौ; तच्छेषो निः; कमिति निः; तच्छेषा

इते (८) । नवम्यां मध्ये ससगसाश्वत्वारः ; माश्वत्वारः ; एवमष्टौ लघवः । अहिमुखमणिखचीत्यक्षराणि (९) । दशम्यां मन्द्रे माश्वत्वारः , निधौ द्वौ ; मौ द्वौ ; एवमष्टौ लघवः । तोज्ज्वलनूपुरेत्यक्षराणि—द्वितीयषष्ठौ शेषौ (१०) । एकादश्यां मध्ये धौ द्वौ ; नी द्वौ ; रिगौ द्वौ ; मन्द्रे मौ द्वौ ; एवमष्टौ लघवः । बालभुजंगमेत्यक्षराणि—तृतीयसप्तमौ शेषौ (११) ; द्वादश्यां मन्द्रे मौ द्वौ ; प एकः ; ध एकः ; निषादाश्वत्वारः ; एव-मष्टौ लघवः । रवकलितमित्यक्षराणि—रवकलिभिर्मपधाः ; तच्छेषो निः ; तमिति निः ; तच्छेषावितरौ (१२) । त्रयोदश्यां मन्द्रे पौ द्वौ ; नी द्वौ ; मध्य ऋषभाश्वत्वारः ; एवमष्टौ लघवः । द्रुतमभिवजामीत्यक्षराणि—सप्तमः शेषः (१३) । चतुर्दश्यां मध्ये रिरेकः ; माश्वयः ; रिगौ द्वौ ; सौ द्वौ ; एवमष्टौ लघवः । शरणमनिन्दितेत्यक्षराणि—षष्ठः शेषः (१४) । पञ्चदश्यां मध्ये धमरिगसधाः षट् ; नी द्वौ ; एवमष्टौ लघवः । पाद-युगपङ्केत्यक्षराणि—द्वितीयसप्तमौ शेषौ (१५) । षोडश्यां तारे पमरिगाश्व-त्वारः ; मध्ये निषादाश्वत्वारः ; एवमष्टौ लघवः । जविलासमित्यक्षाणि—जविलाभिः पमरयः ; तच्छेषो गः ; समिति निः ; तच्छेषाः परे (१६) ।

तं सुरवन्दितमहिषमहाऽसुरमथनमुमापतिं भोगयुतं  
नगसुतकामिनीदिव्यविशेषकसूचकशुभनखदर्पणकम् ।  
अहिमुखमणिखचितोज्ज्वलनूपुरबालभुजंगमरवकलितं  
द्रुतमभिवजामि शरणमनिन्दितपादयुगपङ्कजविलासम् ॥  
इति नैषादी ॥ ७ ॥

इति षाङ्ग्यादयः सप्त जातयः शुद्धतालक्षणयुक्ता एव प्रस्तारे दर्शिताः । लक्षणेषु नामस्वराव्यतिरेकेण स्वरान्तराणां ग्रहांशापन्यासत्व-वचनं तु तासामेव विकृतदशायामपि नियमप्रदर्शनार्थमित्यवसेयम् ॥

अथ पद्जकैशिकी

अंशाः स्युः पद्जकैशिक्यां पद्जगांधारपञ्चमाः ।

ऋषभे मध्यमे उल्पत्वं धनिषादौ मनाभ्वहू ॥ ७९ ॥

चब्बत्पुटः षोडशास्यां कलाः स्युर्विनियोजनम् ।

प्रावेशिक्यां ध्रुवायां स्यात्प्रेक्षणे तु द्वितीयके ॥ ८० ॥

अस्यां पद्जकैशिक्यां गांधारो न्यासः । पद्जनिषादपञ्चमा

अपन्यासाः । प्रागुक्ता गांधारपञ्चमहिन्दोलकदेशीवेलावस्यो दृश्यन्ते ।

अस्याः प्रस्तारः—

८. पद्जकैशिकी

१. सा सा मां पां गरि मग मा मा  
दे

२. मा मा मा सां सां सां सां  
वं

(क०) अथ संसर्गजविकृतजातिषु प्रथमा पद्जकैशिकी—अंशाः स्युरिति । ऋषभे मध्यमे उल्पत्वमिति । इहानंशेषु रिमधनिषु प्राप्तमल्पत्वं रिमयोर्नियम्यते । धनिषादौ मनाभ्वहू इति । अंशीभूतसगपापेक्षया उल्पत्वमेल्पीभूतरिमापेक्षया बहुत्वं धन्योः कर्तव्यमित्यर्थः । चब्बत्पुट इत्यादि । स्पष्टो ऽर्थः ॥ ७९, ८० ॥

(सु०) पद्जकैशिकीं लक्षयति—अंशाः स्युरिति । पद्जकैशिक्यां पद्जगांधारपञ्चमा अंशाः ; ऋषभमध्यमयोरुल्पत्वम् ; धैवतनिषादयोः किंचिद्दुहुत्वम् । चब्बत्पुटस्तालः । षोडश कलाः । प्रावेशिक्यां ध्रुवायां द्वितीयप्रेक्षणे विनियोगः ॥ ७९, ८० ॥

३. धा धा पा पा धा धा री रिम  
अ स क ल श शि ति ल
४. री री नीं नीं नीं नीं नीं नीं  
कं
५. धा धा पा धनि मा मा पा पा  
द्वि र द ग तिं
६. धा धा पा धनि धा धा पा पा  
नि पु ण म तिं
७. सा सा सा सा सा सा सा सा  
मु घ मु खां बु
८. धा धा पा धा धनि धा धा  
रु ह दि व्य कां ति
९. सा सा सा रिग सा रिग धा धा  
ह र मं बु दो द
१०. मा धा पा पा धा धा नी नी  
घि नि ना इं
११. री री गा सा सां सां सां गां  
अ च ल व र सू तु
१२. धां रिसं रीं संरि रीं सां सां सां  
दे हा र्ध मि श्रि
१३. सा सरि री सरि री सा सा सा  
त श री रं
१४. मा मा मा मा निध पथ मा मा  
प्र ण मा मि तम हं

१५. नी नी पा पम पा पम पध रिग  
अ नु प म मु ख क म

१६. गा गा गा गा गा गा गा  
लं

(क०) गांधारो न्यास इति । 'गांधारश्च भवेन्नचासः' इति मुनिवचनात् । तेन 'न्यासवज्यैतलक्षणहीनाः' इत्यत्र न्यासवज्यैत्यस्य विकृतजातिलक्षणांशस्य <sup>१</sup>संसर्गजविकृताविषयत्वमुक्तं भवति । षाढ्जग्रामिकशुद्धस्वरमेलने प्रथमकलायां मध्ये सौ द्वौ ; मन्द्रे मपौ द्वौ ; मध्ये गरी एकः ; मगावेकः ; मौ द्वौ ; एवमष्टौ लघवः । दे इति प्रथमः सः ; तच्छेषा इतरे (१) । द्वितीयस्यां मध्ये माश्वत्वारः ; मन्द्रे साश्वत्वारः ; एवमष्टौ लघवः । बमिति मः ; तच्छेषा इतरे (२) । तृतीयस्यां मध्ये धौ द्वौ ; पौ द्वौ ; धौ द्वौ ; रिकः ; रिमावेकः ; एवमष्टौ लघवः । असकलशशितिलेत्यक्षराणि ; अन्यः शेषः (३) । चतुर्थ्यां मध्ये री द्वौ ; मन्द्रे निषादाः षट् ; एवमष्टौ लघवः । कमिति रिः ; तच्छेषा इतरे (४) । पञ्चम्यां मध्ये धौ द्वौ ; प एकः ; धनी एकः ; मौ द्वौ ; पौ द्वौ ; एवमष्टौ लघवः । द्विरदगतिमित्यक्षराणि—द्विरदगैर्धपधाः ; तच्छेषो निः ; तिमिति मः ; तच्छेषाः परे (५) । षष्ठ्यां मध्ये धौ द्वौ ; प एकः ; धनी एकः ; धौ द्वौ ; पौ द्वौ ; एवमष्टौ लघवः । निपुणमतिमित्यक्षराणि—निपुणमैर्धपधाः ; तच्छेषो निः ; तिमिति धः ; तच्छेषाः परे (६) । सप्तम्यां मध्ये षड्जा अष्टौ लघवः । मुग्धमुखाम्बिवयक्षराणि—मुना सः ; तच्छेषः सः ; खेन सः ; तच्छेषः सः ; मुखांभ्यां सौ ; तच्छेषः सः ; बुना सः (७) । अष्टम्यां मध्ये धधपधाश्वत्वारः ; धनी एकः ; धाश्वयः ; एवमष्टौ लघवः । रुहदिव्यकान्तिमित्यक्षराणि ; चतुर्थषष्ठोपान्त्याः शेषाः (८) ।

<sup>१</sup> संसर्गवर्ज्यविकृ

नवम्यां मध्ये सास्त्रयः ; रिगावेकः ; स एकः ; रिगावेकः ; धौ द्वौ ; एवमष्टौ लघवः । हरमम्बुदोदेत्यक्षराणि—हरम इति सा: ; तच्छेषौ रिगौ ; बुदोभ्यां सरी ; तच्छेषौ गधौ ; देन धः (९) । दशम्यां मध्ये मधौ द्वौ ; पौ द्वौ ; धौ द्वौ ; नी द्वौ ; एवमष्टौ लघवः । धिनिनादभित्यक्षराणि—धिनिनाभिर्मधपाः ; तच्छेषः पः ; दमिति धः ; तच्छेषाः परे (१०) । एकादश्यां मध्ये रिरिगसाश्वत्वारः ; मन्द्रे सास्त्रयः ; ग एकः ; एवमष्टौ लघवः । अचलवरसून्नित्यक्षराणि ; सप्तमः शेषः (११) । द्वादश्यां मन्द्रे ध एकः ; रिसावेकः ; रिरेकः ; सरी एकः ; रिरेकः ; सास्त्रयः ; एवमष्टौ लघवः । देहार्धमिश्रीत्यक्षराणि—दे इति धः ; तच्छेषौ रिसौ ; हा इति रिः ; तच्छेषौ सरी ; धमिभ्यां रिसौ ; तच्छेषः सः ; श्रिणा सः (१२) । त्र्योदश्यां मध्ये स एकः ; सरी एकः ; रिरेकः ; सरी एकः ; रिरेकः ; सास्त्रयः ; एवमष्टौ लघवः । तशरीरभित्यक्षराणि—तशाभ्यां सौ ; तच्छेषो रिः ; री इति रिः ; तच्छेषौ सरी ; रमिति रिः ; तच्छेषाः सा: (१३) । चतुर्दश्यां मध्ये माश्वत्वारः ; निधावेकः ; पधावेकः ; मौ द्वौ ; एवमष्टौ लघवः । प्रणमामि तमहमित्यक्षराणि ; चतुर्थषष्ठदशमाः शेषाः (१४) । पञ्चदश्यां मध्ये निनिपास्त्रयः ; पमावेकः ; प एकः ; पमावेकः ; पधावेकः ; रिगावेकः ; एवमष्टौ लघवः । अनुपमसुखकमेत्यक्षराणि ; पञ्चमाष्टमदशमद्वादशाः शेषाः (१५) षोडश्यां मध्ये गांधारा अष्टौ लघवः । लमिति गः ; तच्छेषा इतरे (१६) ।

देवमसकलशशितिलकं द्विरदगतिं

निपुणमतिं मुग्धमुखाम्बुरुहदिव्यकान्तिम् ।

हरमम्बुदोदधिनिनादमचलवरसूनुदेहार्धमिश्रितशरीरं

प्रणमामि तमहमनुपममुखकमलम् ॥ इति षड्जकैशिकी ॥ ८ ॥

## अथ षड्जोदीच्यवाः

अंशाः समनिधाः षड्जोदीच्यवायां प्रकीर्तिः ।  
 मिथश्च संगतास्ते स्युर्मन्द्रगांधारभूरिता ॥ ८१ ॥  
 षड्जर्जभौ भूरितारौ रिलोपात्वाढवं मतम् ॥  
 औद्गुवं रिपलोपेन धैवते ईशे न षाढवम् ॥ ८२ ॥  
 षाढ्जीवद्वीततालादि गांधारादिश्च मूर्च्छना ।  
 द्वितीये प्रेक्षणे गाने ध्रुवायां विनियोजनम् ॥ ८३ ॥

(क०) अंशाः समनिधा इति । मिथश्च संगतास्ते स्युः ; ते समनिधा मिथः परस्परं संगताश्च रक्तिवशाद्यथायोगं संबद्धाश्च भवेयुः । मन्द्रगांधारभूरिता, मन्द्रस्थानस्थितस्य गांधारस्यानंशस्यापि भूरिता बाहुल्यम् ‘षड्जश्च ऋषभश्चैव गांधारश्च बली भवेत्’ इति मुनिवचनाद्वत्वति । तेन स्थानान्तरस्थितस्य तस्य तज्जेत्युक्तं भवति । षड्जर्जभौ भूरितारौ भूरितारस्थानं यथोस्तौ ; तारस्थयोर्वाहुल्यं कर्तव्यमित्यर्थः । तत्र्षभस्य च षाढ-वौद्गुवकारित्वेन ‘पूर्णावस्थायामृषभपञ्चमयोरल्पत्वम्’ इति मतञ्जवचनं मन्द्रमध्यस्थर्षभविषयम् । ‘ऋषभश्च बली भवेत्’ इति मुनिवचनं तु तारस्थर्षभविषयमिति व्यवस्थापनीयम् । तत्र षड्जस्यांशत्वेन सिद्धे ऽपि बहुत्वे षड्जस्येति मुनिवचनान्मन्द्रमध्यस्थापेक्षया तारस्थस्यातिशयितत्वेन बहुत्वं षड्जर्जभावित्यनेन विधीयत इत्यवगन्तव्यम् । धैवते ईशे न षाढवमिति । ऋषभस्य धैवतसंवादित्वेनांशसंवादिलोपस्थानिष्टत्वात् । ननु तस्मिन्नेवांशे रिपलोपेनौद्गुवाभ्युपगमः कथमिति चेत् ; उच्यते—रिपयोलोपेनौद्गुवत्वे षाढवकारित्वं पञ्चम एव पर्यवसितमिति तस्य संवादित्वान्न विरोधः । षाढ्जीवदित्यादि गतार्थम् ॥ ८१—८३ ॥

अस्यां षड्जोदीच्यवायां मध्यमो न्यासः । षड्जधैवतावपन्यासौ ।  
अस्याः प्रस्तारः—

## ९. षड्जोदीच्यवा

१. सा सा सा सा मां मां गां गां  
शै ले
२. गा मा पा मा गा मा मा धा  
शै सू तु.
३. सा सा मा गा पा पा नी धा  
शै ले शै सू तु
४. धा नी सा सा धा नी पा मा  
प्रण य प्र सं ग
५. गां सा सा सा सा सा सा गां  
स वि ला स खे ल
६. धा धा पा धा पा नी धा धा  
न वि नो दं
७. सा गां गां गां गां गां सा सा  
अ धि क

(सु०) षड्जोदीच्यवां लक्ष्यति—अंशा इति । षड्जोदीच्यवायां षड्जमध्यमनिषादधैवता अंशाः । अंशानामेव परस्परं संगतिः । मन्द्रगांधा-रबाहुल्यम् । षड्जर्षभयोरतिबाहुल्यम् । क्रषभलोपात्षाडवम् । क्रषभधैवत-लोपादौडुवितम् । यदा धैवतो उंशस्तदा षाडवं नास्ति । गीतितालादि षाड्जीवत । गांधारादिर्मुर्छ्नाना । चच्चत्पुटस्तालः । द्वादश कलाः । धुवायां द्वितीयप्रेक्षणे विनियोजनम् ॥ ८१-८३ ॥

८. नी धा पा धा पा धा धा  
मु खे दु
९. सां सां मा गा पा पा नी धा  
अ वि क मु खे दु
१०. धा नी सां सां धा नी पा मा  
न य नं न मा मि
११. गां सा सा सा सा सा सा गां  
दे वा मु रे श
१२. धा धा पा धा मां मां मां माँ  
त व रु चि रं

शैलेऽक्षराभ्यां प्रथमा द्वितीया तु शसनुना ।

तैः पञ्चभिस्तृतीया स्यात्सप्तमी त्वथिकाक्षरैः ॥ ८४ ॥

मुखेन्दुना षष्ठ्यमी त्वस्यां षड्भिस्तैनवमी कला ।

(क०) षाड्जग्रामिकगुद्धस्वरमेलने मध्ये साश्वत्वारः ; मन्द्रे मौ द्वौ ; गौ द्वौ ; एवमष्टौ लघवः । शैले इत्यक्षराभ्यां प्रथमपञ्चमौ ; शेषाः परे (१) । द्वितीयस्यां मध्ये गमपमगममधा अष्टौ लघवः । शसनुमिः प्रथमतृतीयाष्टमाः ; शेषाः परे (२) । तृतीयस्यां मध्ये सप्तमगपणिधा अष्टौ लघवः । शैलेशसून्दित्यक्षराणि ; द्वितीयचतुर्थसप्तमाः शेषाः (३) । चतुर्थ्यां मध्ये धनिससधनिपमा अष्टौ लघवः । प्रणयप्रसङ्गेत्यक्षराणि ; चतुर्थसप्तमौ शेषौ (४) । पञ्चम्यां मन्द्रे ग एकः ; मध्ये साः षट् ; मन्द्रे ग एकः ; एवमष्टौ लघवः । सविलासखेलेत्यक्षराणि ; चतुर्थसप्तमौ शेषौ (५) । षष्ठ्यां मध्ये धधपधपनिधधा अष्टौ लघवः । नविनोदमित्यक्षराणि—नविनोभिर्धधपाः ; दमिति सप्तमः ; शेषा

इतरे (६) । सप्तम्यां मध्ये स एकः ; मन्द्रे गा: पञ्च ; मध्ये सौ द्वौ ; एवमष्टौ लघवः । अधिकैः प्रथमतृतीयपञ्चमाः ; शेषा इतरे (७) । अष्टम्यां मध्ये निधपधपधधधा अष्टौ लघवः । मुखेन्दुभिः प्रथमतृतीयाष्टमाः ; शेषा इतरे (८) । नवम्यां तारे सौ द्वौ ; मध्ये मगपपनिधाः षट् ; एवमष्टौ लघवः । अधिकमुखेन्द्रियक्षराणि ; चतुर्थसप्तमौ शेषौ (९) । दशम्यां मध्ये धनी द्वौ ; तारे सौ ; मध्ये धनिपमाश्चत्वारः ; एवमष्टौ लघवः । नयनं नमामीत्यक्षराणि ; चतुर्थसप्तमौ शेषौ (१०) । एकादश्यां मन्द्रे ग एकः ; मध्ये सा: षट् ; मन्द्रे ग एकः ; एवमष्टौ लघवः । देवासुरेशेत्यक्षराणि ; द्वितीयचतुर्थसप्तमाः शेषाः (११) । द्वादश्यां मध्ये धधपधाश्चत्वारः ; तारे माश्चत्वारः ; एवमष्टौ लघवः । तत्र रुचिरमित्यक्षराणि ; पष्ठादयस्थयः शेषाः (१२) ।

शैलेशसूनुप्रणयप्रसङ्गसविलासखेलनविनोदम् ।

अधिकमुखेन्दुनयनं नमामि देवासुरेश तत्र रुचिरम् ॥

सर्वासु जातिषु मागध्यादिषु गीतियोजनादिकप्रदर्शनार्थमस्यां त्रिरावृत्तपदा मागधी द्विरावृत्तपदा ऋद्धमागधीत्यादिवक्ष्यमाणलक्षणानुसारेणार्धमागधीगीतियोगं दर्शयति—शैलेऽक्षराभ्यामित्यादिना । प्रथमा प्रथमकला शैलेऽक्षराभ्यां शै ले इत्याभ्यामक्षराभ्यां योजनीयेति शेषः । द्वितीया तु शसूनुनेति । द्वितीयकला तु, शसूनुनेति द्वृद्वैकवद्वावः, श सू तु इति त्रिभिरक्षरैयोजनीयेत्यर्थः । तैः पञ्चभिस्तृतीया स्यादिति । तृतीयकला तैः, शै ले श सू तु इति पञ्चभिरक्षरैयोजनीया स्यात् । सप्तमी त्वधिकाक्षरैरिति । अ धि क इत्येतैस्त्रिभिरक्षरैः । अष्टमी तु मुखेन्दुना मु खें दु इति त्रिभिरक्षरैः । नवमी तैः, अ धि क मु खें दु इति पठभिरक्षरैः । अन्यासु कलासु यथालक्षणं गीतान्तरयोगो द्रष्टव्यः ॥ ८४, ८४- ॥ इति पठ्जोदीच्यवा ॥ ९ ॥

अथ षड्जमध्यमा

अंशाः सप्त स्वराः षड्जमध्यमायां मिथश्च ते ॥ ८५ ॥

संगच्छन्ते निरल्पो अंशादादते वादितां विना ।

निलोपनिगलोपाभ्यां षाढवौडुविते मते ॥ ८६ ॥

षाढवौडुवयोः स्यातां द्विश्रुती तु विरोधिनौ ।

गीतितालकलाऽदीनि षाइजीवन्मूर्च्छना पुनः ॥ ८७ ॥

मध्यमादिरिह ज्ञेया पूर्णावद्विनियोजनम् ।

(सु०) एतस्याः कलायामभिधेयनियमं कथयति—शैलेऽक्षराभ्यामिति । प्रथमकला शिववाचकाक्षरद्वयेन कर्तव्या । द्वितीया गणेशवाचकपदेन (?) । तृतीया कला शिवगणेशवाचकपदाक्षरपञ्चकेन । सप्तमी त्वधिकाक्षरैः । अष्टमी मुखेन्दुना । षड्भिरक्षरैर्नवमी ॥ ८४, ८४- ॥

(क०) अंशाः सप्त स्वरा इति । निरल्पः, पूर्णावस्थायां निषादो ऽल्पः कार्यः । अंशादादात इति । तस्यामध्यवस्थायां यदा गांधारो ऽशो भवति तदा निषादस्य तत्संवादित्वेनाल्पत्वं नेष्टमिति भावः । वादितां विनेति । स्वस्य वादित्वे सुतरामल्पत्वाभाव इत्यर्थः ॥ द्विश्रुती तु निषादगांधारौ ; अंशीभूतौ त्वित्यर्थादभ्यते ; षाढवौडुवयोर्विरोधिनौ स्याताम्, निलोपेन निगलोपेन च षाढवौडुवयोर्विहितत्वात्, स्वरयोरेवांशत्वं लोप्यत्वमिति च धर्मयोर्विरोधात् । तदा षाढवौडुवे न भवत इति भावः । तेन निगयोरंशयोः पूर्णताया एव नियतत्वादस्यां षाढवांशाः पञ्चौडुवांशा अपि त एव पञ्च संपूर्णांशाः सप्तेति मतञ्जोक्ताः सप्तदशांशा द्रष्टव्याः ॥ गीतितालकलाऽदीनि षाइजीवदिति । गीतितालकलाऽदीनि, गीतयो मागधीसंभावितापृथुलास्तितः, तालो ऽप्येककलद्विकलमेदस्त्रिविधः पञ्चपाणिः, कला अष्टलघ्वात्सिका द्वादश, आदिशब्देन चित्रवृत्तिदक्षिणाम्बयो मार्गा

अस्यां षड्जमध्यमायां षड्जमध्यमौ न्यासौ। सप्त स्वरा अप-  
न्यासाः। अस्याः प्रस्तारः—

## १०. षड्जमध्यमा

१. मा गा सग पा धप मा निध निम  
र ज नि व धू मु ख
२. मां मां सां रिंग मंग निध पध पा  
वि ला स लो च
३. मा गा री गा मा मा सा सा  
नं
४. मा मगम मा मा निध पध पम गमम  
प्र वि क सि त कु मु द
५. धा पध परि रिंग मग रिंग सधस सा  
द ल के न सं नि

गृद्धन्ते, एतानि गीत्यादीनि षाढ्जीवत्; षाढ्ज्यामिवास्यामपि कर्तव्या-  
नीत्यतिदेशार्थः। मूर्च्छना पुनर्मध्यमादिरिह ज्ञेयेति। अस्याः षाढ्ज-  
आमिकत्वान्मत्सरीकृता मूर्च्छनेत्यर्थः। विनियोजनं पूर्वावत्; पूर्वस्यां  
षड्जोदीच्यवायामिव द्वितीये प्रेक्षणे ध्रुवागान इत्यर्थः॥-८५—८७-॥

(सु०) षड्जमध्यमां लक्ष्यति—अंशाः सप्त स्वरा इति। षड्ज-  
मध्यमायां सप्तापि स्वरा अंशाः। अंशानामेव परस्परं संगतिः। निषादो उल्पः।  
यदा गांधारो उंशस्तदा निषादाल्पत्वं नास्ति। यदा च निषादो वादी तदा  
च तदल्पत्वं नास्ति। निषादलोपेन षाढवम्। निषादगांधारयोलोपेनौ दुवितम्।  
षाढवौ दुवितयोः क्रियमाणयोर्निषादगांधारयोर्विवादित्वम्। गीतितालकलाऽऽदयः  
षाढ्जीवत्। मध्यमादिर्मूर्च्छना। षड्जोदीच्यवावद्विनियोगः॥-८९—८७-॥

६. निधि सा री मगम मा मा मा  
भं

७. मां मां मंगंमं मंधं धंपं पंधं पंमं गंमंगं  
का मि ज न न य न

८. धा पथ परि रिग मग रिग सधस सा  
ह द या मि नं दि

९. मा मा धनि धस धप मप पा पा  
नं

१०. मां मंगंमं मां निधं पंधं पंमंगं गां मां  
प्र ण मा मि दे वं

११. धा पथ परि रिग मग रिग सधस सा  
कु मु दा धि वा सि

१२. निधि सा री मगम मा मा मा  
नं

(क०) षड्जमध्यमौ न्यासाविति । षड्जमध्यमयोरेकतरो न्यासः  
कर्तव्य इत्यर्थः । सप्त स्वरा अपन्यासा इति । ग्रहांशस्वराधीनरक्ति-  
वशाद्यथायोगं पर्यायेणापन्यासा भवन्तीति मन्तव्यम् । षाड्जग्रामिक-  
शुद्धस्वरमेलने प्रथमकलायां मध्ये मगौ द्वौ ; सगावेकः ; प एकः ;  
धपावेकः ; म एकः ; निधावेकः ; निमावेकः ; एवमष्टौ लघवः ।  
रजनिवधूखेत्यक्षराणि—रजनिभिर्मगसाः ; तच्छेषो गः ; वधूभ्यां पधौ ;  
शेषौ पमौ ; मुना निः ; शेषो धः ; खेन निः ; शेषो मः (१) ।  
द्वितीयस्यां तारे ममसाक्षयः ; रिगावेकः ; मगावेकः ; मध्ये निधावेकः ;  
पधावेकः ; प एकः ; एवमष्टौ लघवः ; विलासलोचेत्यक्षराणि—विलाभ्यां

मौ; शेषः सः; सेन रिः; शेषो गः; लो इति मः; शेषा गनिधपधाः; चेन पः (२)। तृतीयस्यां मध्ये मगरिगममससा अष्टौ लघवः। नमिति मः; शेषा इतरे (३)। चतुर्थ्यां मध्ये म एकः; मगमा एकः; मौ द्वौ; निधावेकः; पधावेकः; पमावेकः; गममा एकः; एवमष्टौ लघवः। प्रविक्सितकुमुदेत्यक्षराणि—प्रविभ्यां मौ; शेषौ गमौ; कसितैर्ममनयः; शेषो धः; कुना पः; शेषो धः; मुना पः; शेषो मः; देन गः; शेषौ मौ (४)। पञ्चम्यां मध्ये ध एकः; पधावेकः; परी एकः; रिगावेकः; मगावेकः; रिगावेकः; सधसा एकः; स एकः; एवमष्टौ लघवः। दलफेनसंनीत्यक्षराणि—दलाभ्यां धपौ; शेषो धः; फे इति पः; शेषो रिः; नेन रिः; शेषो गः; समिति मः; शेषा गरिगसधसाः; निना सः (५)। षष्ठ्यां मध्ये निधावेकः; सरी द्वौ; मगमा एकः; माश्वत्वारः; एवमष्टौ लघवः; भमिति निः; शेषा इतरे (६)। सप्तम्यां मन्द्रे मौ द्वौ; मगमा एकः; मधावेकः; धपावेकः; पधावेकः; पमावेकः; गमगा एकः; एवमष्टौ लघवः। कामिजननयनेत्यक्षराणि—का इति मः; शेषो मः; मिना मः; शेषौ गमौ; जेन मः; शेषो धः; नेन धः; शेषः पः; नेन पः; शेषो धः; येन पः; शेषो मः; नेन गः; शेषौ मगौ (७)। अष्टम्यां मध्ये ध एकः; पधावेकः; परी एकः; रिगावेकः; मगावेकः; रिगावेकः; सधसा एकः; स एकः; एवमष्टौ लघवः। हृदयाभिनन्दीत्यक्षराणि—हृदाभ्यां धपौ; शेषो धः; या इति पः; शेषो रिः; मिना रिः; शेषो गः; नमिति मः; शेषा गरिगसधसाः; दिना सः (८)। नवम्यां मध्ये मौ द्वौ; धनी एकः; धसावेकः; धपावेकः; मपावेकः; पौ द्वौ; एवमष्टौ लघवः। नमिति मः; तच्छेषा इतरे (९)। दशम्यां मन्द्रे म एकः; मगमा एकः; म एकः; निधावेकः; पधावेकः;

अथ गांधारोदीच्यवा

गांधारोदीच्यवायां तु द्वावंशौ षड्जमध्यमौ ॥ ८८ ॥

रिलोपात्थाडवं ज्ञेयं पूर्णत्वे अंशेतराल्पता ।

अल्पा निधपगांधाराः षाडवत्वे प्रकीर्तिताः ॥ ८९ ॥

रिधयोः संगतिर्जेया धैवतादिश्च मूर्च्छना ।

तालश्चत्पुटो ज्ञेयः कलाः षोडश कीर्तिताः ॥ ९० ॥

विनियोगो ध्रुवागाने चतुर्थप्रेक्षणे मतः ।

पमगा एकः ; गमौ द्वौ ; एवमष्टौ लघवः । प्रणमामि देवमित्यक्षराणि—  
प्रणाभ्यां मौ ; शेषौ गमौ ; मा इति मः ; शेषौ निधौ ; मिना पः ।  
शेषो धः ; दे इति पः ; शेषौ गमौ ; वमिति गः ; शेषो मः (१०) ;  
एकादश्यां मध्ये ध एकः ; पघावेकः ; परी एकः ; रिगावेकः ; मगावेकः ;  
रिगावेकः ; सधसा एकः ; स एकः ; एवमष्टौ लघवः । कुमुदाधि-  
वासीत्यक्षराणि—कुमुभ्यां धपौ ; शेषो धः ; दा इति पः ; शेषो रिः ;  
विना रिः ; शेषो गः ; वा इति मः ; शेषा गरिगसधसाः ; सिना सः  
(११) । द्वादश्यां मध्ये निधावेकः ; सरी द्वौ ; मगमा एकः ; माश्वत्वारः ;  
एवमष्टौ लघवः । नमिति निः ; शेषा इतरे (१२) ।

रजनिवधूमुखविलासलोकनं

प्रविकसितकुमुददलफेनसंनिभम् ।

कामिजननयनहृदयाभिनन्दिनं

प्रणमामि देवं कुमुदाधिवासिनम् ॥ इति षड्जमध्यमा ॥ १० ॥

(क०) गांधारोदीच्यवायां त्विति । पूर्णत्वे संपूर्णत्वदशायाम् ,  
अंशेतराल्पता, अंशाभ्यां समाभ्यामितरेषां रिगपधनीनामल्पत्वम् ; षाडवत्वे

अस्यां गांधारोदीच्यवायां मध्यमो न्यासः । षड्जथैवताव-  
पन्यासौ । अस्याः प्रस्तारः—

११. गांधारोदीच्यवा

१. सा सा पा मा पा धप पा मा  
सौ
२. धा पा मा मा सा सा सा सा  
म्य
३. धा नी सा सा मा मा पा पा  
गौ री मु खां बु
४. नी नी नी नी नी नी नी नी  
रु ह दि व्य ति ल क
५. मा मा धा निस नी नी नी नी  
प रि चुं बि ता चि
६. मा पा मा परिग गा गा सा सा  
त सु पा दं

निधपगांधारा अल्पाः, ऋषभस्य लुस्त्वादिति भावः । अत एव रिधयोः  
संगतिः पूर्णत्वावस्थायामेवेति ज्ञेया । अन्यतु सुगमम् ॥ -८८—९०- ॥

(सु०) गांधारोदीच्यवां लक्ष्यति—गांधारोदीच्यवायामिति । गांधा-  
रोदीच्यवायां षड्जमध्यमावंशौ । ऋषभलोपात्षाडवम् । पूर्णत्वे उशेतराल्पता ।  
षाडवत्वे निषादवैवतपञ्चमगांधारा अल्पाः । ऋषभवैवतयोः संगतिः ।  
धैवतादिर्मूर्च्छना । चच्चत्पुटस्तालः । षोडश कलाः । चतुर्थप्रेक्षणे ध्रुवागाने  
विनियोगः ॥ -८८—९०- ॥

७. गा मग पा पथ मा धनि पा पा  
प्र वि क सि त हे म
८. री गा सा सध नी नी धा धा  
क म ल नि भं
९. गा रिं सा सनि गा रिं सा सा  
अ ति रु चि र कां ति
१०. सा सा सा मा मनि धनि नी नी  
न ख द र्प णा म
११. मां पा मां परिंगे गाँ गाँ साँ सा  
ल नि के तं
१२. गाँ सा गाँ सा मां पा मां परिंगे  
म न सि ज श री र
१३. गा मा गा सा गाँ गा गा सा  
ता ड नं
१४. नीं नीं पा धा नीं गा गा गा  
प्र ण मा मि गौ री
१५. नीं नीं धा पा धा पा मां पा  
च र ण यु ग म नु प
१६. धा पा सा सा मा मा मा मा  
मं

(क०) माध्यमग्रामिकशुद्धस्वरमेलने प्रथमकलायां मध्ये सौ द्वौ;  
पमपाञ्चयः; धपाधेकः; पमौ द्वौ; एवमष्टौ लघवः । सौ इति प्रथमः  
सः; शेषा इतरे (१) । द्वितीयस्यां मध्ये धपममाश्रत्वारः; साश्रत्वारः;

एवमष्टौ लघवः । म्येति धः; शेषा इतरे (२) । तृतीयस्यां मध्ये धनि-  
ससममपपा अष्टौ लघवः । गौरीमुखाम्बित्यक्षराणि ; द्वितीयचतुर्थसप्तमा:  
शेषाः (३) । चतुर्थ्यां मध्ये निषादा अष्टौ लघवः । रुहदिव्यतिलकेय-  
क्षराणि ; चतुर्थः शेषः (४) । पञ्चम्यां मध्ये ममधास्त्रयः; निसावेकः;  
निषादाश्वत्वारः; एवमष्टौ लघवः । परिचुम्बितार्चीत्यक्षराणि—चतुर्थपञ्च-  
माष्टमाः शेषाः (६) । पष्ठचां मध्ये मपमास्त्रयः; परिगा एकः; गौ-  
द्वौ; सौ द्वौ; एवमष्टौ लघवः । तसुपादमित्यक्षराणि—तसुपाभिर्मपमाः;  
शेषाः परिगाः; दमिति गः; शेषाः परे (६) । सप्तम्यां मध्ये ग एकः;  
मगावेकः; प एकः; पघावेकः; म एकः; धनी एकः; पौ-  
द्वौ; एवमष्टौ लघवः । प्रविकसितहेमेत्यक्षराणि—प्रविभ्यां गमौ; तच्छेषो  
गः; कसिभ्यां पपौ; तच्छेषो धः; तेन मः; हे इति धः; तच्छेषो  
निपौ; मेन पः (७) । अष्टम्यां मध्ये रिगसास्त्रयः; सधावेकः; नी-  
द्वौ; धौ द्वौ; एवमष्टौ लघवः । कमलनिभमित्यक्षराणि—पञ्चमः शेषः;  
भमिति निः; तच्छेषाः परे (८) । नवम्यां मध्ये ग एकः; रिगावेकः;  
स एकः; सनी एकः; ग एकः; रिगावेकः; सौ द्वौ; एवमष्टौ लघवः ।  
अतिरुचिरकान्तीत्यक्षराणि—तृतीयषष्ठनवमदशमाः शेषाः (९) । दशम्यां  
मध्ये सास्त्रयः; म एकः; मनी एकः; धनी एकः; नी द्वौ; एवमष्टौ  
लघवः । नखदर्पणामेत्यक्षराणि ; चतुर्थषष्ठाष्टमनवमाः शेषाः (१०) ।  
एकादश्यां तारे मपमास्त्रयः; परिगा एकः; गौ द्वौ; सौ द्वौ; एवमष्टौ  
लघवः । लनिकेतमित्यक्षराणि—लनिकेभिर्मपमाः; तच्छेषाः परिगाः;  
तमिति गः; शेषाः परे (११) । द्वादश्यां तारे गसगसमपमाः सप्त; परिगा  
एकः; एवमष्टौ लघवः । मनसिजशरीरेत्यक्षराणि ; शेषाः परिगाः (१२) ।  
त्रयोदश्यां तारे गमगसाश्वत्वारः; गास्त्रयः; स एकः; एवमष्टौ लघवः ।  
ताडनमित्यक्षराणि—ताडनमित्यक्षरैः प्रथमचतुर्थपञ्चमाः; शेषा इतरे (१३) ।

अथ रक्तगांधारी

अंशाः स्यु रक्तगांधार्यो पञ्च धर्षभवर्जिताः ॥ ९१ ॥

रिमतिकम्य सगयोः कार्ये संनिधिमेलने ।

रिलोपरिधलोपाभ्यां 'षाढवौडुवमिष्यते ॥ ९२ ॥

बहुत्वं निधयोरंशः पञ्चमो द्वेष्टि षाढवम् ।

द्विषन्त्यौडुवितं षड्जनिमपाः संगतौ सगौ ॥ ९३ ॥

पञ्चपाण्यादि षाढ्जीवद्वषभादिस्तु मूर्च्छना ।

तृतीयप्रेक्षणगतध्वायां विनियोजनम् ॥ ९४ ॥

चतुर्दश्यां तारे निनिधनयः पञ्चः ; गारुदः ; एवमष्टौ लघवः । प्रणमामि  
गौरीत्यक्षराणि ; चतुर्थसप्तमौ शेषौ (१४) । पञ्चदश्यां तारे निनिधपधपमपा  
अष्टौ लघवः । चतुर्णयुगमनुपेत्यक्षराणि (१५) । षोडश्यां तारे धपससाश्च-  
त्वारः ; माश्चत्वारः ; एवमष्टौ लघवः । ममिति धः ; शेषाः परे (१६) ।

सौम्यगौरीमुखाम्बुरुहदिव्यतिलकपरिच्छितार्चितसुपादं

प्रविक्सितहेमकमलनिभम् ।

अतिरुचिरकान्तिनखदर्पणामलनिकेतं

मनसिजशरीरताडनं प्रणमामि गौरीचरणयुगमनुपमम् ॥ इति

गांधारोदीच्यवा ॥ ११ ॥

(क०) अंशाः स्युरिति । धैवतर्षभवर्जिताः पञ्च सगमपनयः ।  
रिमतिकम्य सगयोः संनिधिमेलने कार्ये । रिमतिकम्य, ऋषभेण विनेत्यर्थः,

'गांधारषड्जयोश्चात्र संचारश्वर्षभं विना'

<sup>१</sup> षाढवौडुविते मते.

इति मुनिवचनात् । अत्र सगयोर्त्रैषभादितरैर्मषधनिभिः सह यथायोगं संनिधिमेलने संनिधिमेलनं च । इह भिन्नलघुकालयोः स्वरयोर्नैरन्तर्यं संनिधिः ; एकलघुकालयोर्द्वयोस्त्वयाणां च नैरन्तर्यं मेलनमिति विवक्षितम् । ते कार्ये यथाशक्ति कर्तव्ये । षाढवौद्गुवमिति द्वंद्वैकवद्वावः । निधयोर्बहुत्वमिति । अत्र निषादस्यांशत्वेन प्राप्तमपि बहुत्वमतिशयार्थम् , धैवतस्य त्वौद्गुवकारिण औद्गुवावस्थायामनवस्थाने ३पि संपूर्णत्वषाडवत्वावस्थयोः प्राप्तात्पत्वापवादेन बहुत्वम् ।

‘बलिनौ भवतश्चात्र धैवतः सप्तमस्तथा’

इति मुनिवचनाद्विधीयत इत्यवगन्तव्यम् । अंशः पञ्चमः षाढवं द्वेष्टि । पञ्चमः स्वयमंशीभवन् रिलोपनिर्वर्त्यं षाढवं न सहते, मध्यमग्रामे पञ्चमष्टयोः संवादादिति भावः । षड्जनिमपा औद्गुवितं द्विषन्ति, सनिमपा अंशा भवन्तो रिधलोपनिर्वर्त्यमौद्गुवितं न सहन्ते ; एक एवांशो गांधार औद्गुवितं सहत इत्यर्थः । अत्र निधयोः षड्जाद्यंशसंवादित्वाभावे ३प्यौद्गुवितानभ्युपगमस्तु

‘गांधारीरक्तगांधार्योः षड्जमध्यमपञ्चमाः ।

सप्तमश्चैव विज्ञेया एषु नौद्गुवितं भवेत् ॥’

इति मुनिवचनादवगन्तव्यः । अतः षाढवादिजातिषु क्वचित्षाडवनिषेधो ऽशसंवादिलोपानभ्युपगमान्वियतः,

‘संवादिलोपात्सैताः षाढस्वर्येषु विवर्जिताः’

इति मुनिवचनोक्तव्यात् । औद्गुवादिजातिषु कदाचिदौद्गुवितस्य प्राप्तस्यापि निषेधः क्वचिदंशलोपात्क्वचिद्वचनादेवेति द्रष्टव्यम् । सगौ संगताविति ।

अस्यां रक्तगांधार्यो गांधारो न्यासः । यद्यमो उपन्यासः ।  
अस्याः प्रस्तारः—

## १२. रक्तगांधारी

१. पा नी सा सा गा सा पा नी  
तं बा ल र ज नि
२. सा सा पा पा मा मा गा गा  
क र ति ल क भु ष
३. मा पा धा पा मा पा धप मग  
ण वि भु
४. मा मा मा मा मा मा मा  
तिं
५. धां नीं पां मं पं धां नीं पां पां  
०
६. मा पां मां धं नि पां पा पां  
०

सगयोः पूर्वे रिष्यतिरिक्तैरितरैः संनिधिमेलनोभयरूपा संगतिरुक्ता ; सा कदा-  
चित्तयोः परस्परं कर्तव्येत्यर्थः । पञ्चपाण्यादीत्यादिः स्पष्टार्थः ॥ -९१—९४ ॥

(सु०) रक्तगांधारीं लक्ष्यति—अंशाः स्युरिति । रक्तगांधार्यो धैवतर्षभ-  
वज्याः पञ्च स्वरा अंशाः । ऋषभातिकमेण षड्जगांधारयोः संगतिः ।  
ऋषभलोपात्षाडवम् । ऋषभधैवतलोपादौडुवितम् । निषादधैवतयोर्बहुत्वम् ।  
यदा पञ्चमो उशस्तदा षाढवत्वं नास्ति । यदा षड्जनिषादमध्यमपञ्चमा  
अंशास्तदौडुवितत्वं नास्ति । षड्जगांधारयोः संगतिः । ऋषभादिर्मूर्च्छना ।  
कलाकालविनियोगादिः षाढ्जीवत् ॥ -९१—९४ ॥

७. री गा मा पा पा पा मा पा  
प्रण मा मि गौ री
८. री गा मा पा पा पा मा पा  
व द ना र विं
९. पा पा पा पा पा पा पा  
द
१०. री गा सा सा री गा गा गा  
प्री ति क रं
११. गा गा पा धंगं धा निधं पा पा  
०
१२. मा पा मा परिंगं गा गा गा गा  
०

(क०) माध्यमग्रामिकशुद्धस्वरमेलने प्रथमकलायां मध्ये पनिसस-  
गसपनयो ५ष्टौ लघवः । तं बालरजनीत्यक्षराणि ; द्वितीयचतुर्थौ शेषौ (१) ।  
द्वितीयस्यां तारे सौ द्वौ ; मध्ये पौ द्वौ ; मौ द्वौ ; गौ द्वौ ; एव-  
मष्टौ लघवः । करतिलकभूषेत्यक्षराणि ; ससमः शेषः (२) । तृतीयस्यां  
मध्ये मपधपमपाः षट् ; धपावेकः ; मगावेकः ; एवमष्टौ लघवः । णविभू  
इत्यक्षराणि—णविभूभिर्मपधाः ; शेषाः परे (३) । चतुर्थ्यां मध्ये मा  
अष्टौ लघवः । तिमिति प्रथमः ; शेषाः परे (४) । पञ्चम्यां मन्द्रे धनि-  
पास्त्रयः ; मपावेकः ; धनिपपाश्वत्वारः ; एवमष्टौ लघवः । शेषाः सर्वे (५) ।  
षष्ठ्यां मन्द्रे मपमास्त्रयः ; धनी एकः ; पाश्वत्वारः ; एवमष्टौ लघवः ।  
शेषाः सर्वे (६) । सप्तम्यां मध्ये रिगमास्त्रयः ; पास्त्रयः ; मपौ द्वौ ; एवमष्टौ  
लघवः । प्रणमामि गौरीत्यक्षराणि ; चतुर्थसप्तमौ शेषौ (७) । अष्टम्यां तारे

अथ कैशिकी

कैशिक्यामृषभान्ये ऊंशा निधावंशौ यदा तदा ।  
 न्यासः पञ्चम एव स्यादन्यदा द्विश्रुती मतौ ॥ ९५ ॥  
 अन्ये तु निगपान्न्यासान्निधयोरंशयोर्विंदुः ।  
 रिलोपरिलोपेन षाढवौद्गुवितं मतम् ॥ ९६ ॥  
 रिरल्यो निपवाहुल्यमंशानां संगतिर्मिथः ।  
 षाढवौद्गुविते द्विष्टः क्रमात्पञ्चमधैवतौ ॥ ९७ ॥  
 षाढ्जीवत्पञ्चपाण्यादि गांधारादिस्तु मृत्त्वेना ।  
 पञ्चमप्रेक्षणगतभ्रुवायां विनियोजनम् ॥ ९८ ॥

सप्तम्युक्ताः स्वराः । वदनारविमित्यक्षराणि ; चतुर्थसप्तमाष्टमाः शेषाः (८) ।  
 नवम्यां मध्ये पा अष्टौ लघवः । देन प्रथमः ; शेषाः परे (९) ।  
 दशम्यां मध्ये रिगससरिगगगा अष्टौ लघवः । प्रीतिकरमित्यक्षराणि ; अत्र  
 गाः शेषाः (१०) । एकादश्यां तारे गौ द्वौ ; प एकः ; धमावेकः ;  
 ध एकः ; निधावेकः ; पौ द्वौ ; एवमष्टौ लघवः । शेषाः सर्वे (११) ।  
 द्वादश्यां तारे मपमास्त्रयः ; परिगा एकः ; गाश्चत्वारः ; एवमष्टौ लघवः ।  
 शेषाः सर्वे (१२) ।

तं बालरजनिकरतिलकभूषणविभूतिम् ।

प्रणमामि गौरीवदनारविन्दप्रीतिकरम् ॥ इति रक्तगांधारी ॥ १२ ॥

(क०) कैशिक्यामिति । क्रषभान्य क्रषभादन्ये सगमपधनयः  
 षट् स्वरा अंशाः ; भवन्तीति शेषः । यदा निधावंशौ तदा पञ्चम एव  
 न्यासः स्यादिति

‘घैवते ऊंशे निषादे च न्यासः पञ्चम इष्यते’

अस्यां कैशिक्यां गांधारपञ्चमनिषादा न्यासाः । रिवर्ज्याः  
षट् सप्त वा स्वरा अपन्यासाः । अस्याः प्रस्तारः—

१३. कैशिकी

१. पा धनि पा धनि गा गा गा गा  
के ली ह त

इति मुनिवचनाचियम्यते । अन्यदा निधव्यतिरिक्तेषु सरिगमपेष्वंशे-  
ष्वित्यर्थः । द्विश्रुती निगौ मतौ न्यासत्वेन संमताचित्यर्थः । अन्ये तु  
मतज्ञादयस्तु निधयोरंशयोर्निंगपांश्चीनपि न्यासान्विदुः, ‘धैवतनिषाद-  
योरंशत्वे पञ्चमो ऽपि न्यासः’ इति मतज्ञोऽकृत्वात् । अयं पक्षो ऽपि  
पञ्चमस्य न्यासत्वं निधयोरंशयोरेवेति नियमे पर्यवस्थति । रिलोपरिधलोपे-  
नेयेकवद्वावः । रिरूपः पूर्णताऽवस्थायामिति भावः । निपबाहुल्यमिति  
निपयोरंशत्वे बाहुल्ये प्राप्ते ऽपि ‘बलिनौ चान्त्यपञ्चमौ’ इति मुनि-  
वचनाचयोरितरांशपेक्षया ऽतिबाहुल्यं विधीयत इति बोद्धव्यम् । पञ्चम-  
धैवतावंशीभवन्तौ क्रमात्पाडवौद्गुविते द्विष्टः । पञ्चमः षाडवं धैवत औद्गुवित-  
मिति क्रमः । मध्यमग्राम क्रष्णभस्य पञ्चमसंवादित्वात् धैवतांशे तस्यैव  
लोप्यत्वाभावादिति भावः । षाड्जीवदित्यादि सुबोधम् ॥ ९५—९८ ॥

(सु०) कैशिकीं लक्षयति—कैशिक्यामिति । कैशिक्यामृषभादन्ये षट्  
स्वरा अंशाः । यदा निषादधैवतावंशौ तदा पञ्चम एव न्यासः; अन्यदा  
निषादगांधारौ । अन्ये तु केचिन्निषादधैवतयोरंशयोर्निषादगांधारपञ्चमान्वया-  
सान्विदुः । क्रष्णभलोपात्पाडवम् । क्रष्णभधैवतलोपादौद्गुवितम् । क्रष्णमो ऽरूपः ।  
निषादपञ्चमयोर्बाहुल्यम् । अंशस्वराणां परस्परं संगतिः । यदा पञ्चमो ऽंशस्तदा  
षाडवं नास्ति । यदा धैवतो ऽंशस्तदौद्गुवितं नास्ति । षट्पितापुत्रकतालादि  
षाड्जीजातिवत् । गांधारादिर्मुच्छना । ध्रुवायां पञ्चमप्रेक्षणे विनियोगः ॥९९-९८॥

२. पा पा मा निध निध पा पा पा  
का म त नु
३. धा नी सा सा री री री री  
वि अ म वि ला सं
४. सा सा सा री गा मा मा मा  
ति ल क यु तं
५. मां धां नी धां मां धां मां पां  
मू धौ धू धू बा ल
६. गा री सा धनि री री री री  
सो म नि भं भं
७. गा री सा सा धा धा मा मा  
मु ख क म लं
८. गा गा गा मा मा निधनि नी नी  
अ स म हा ट
९. गा गा नी नी गा गा गा गा  
क स रो जं
१०. गां गां नी नी निधं पां पां पां  
ह दि सु ख दं
११. मां पां मां पां पां पां मां मां  
प्र ण मा मि लो च
१२. सां मां गां निधंनि नी नी मां गां  
न वि शे षं

(क०) रिवज्यर्याः षट् सप्त वा स्वरा अपन्यासा इति ।

‘अपन्यासः कदाचिच्च क्रृषभो ऽपि भवेदिह’

इति मुनिवचनात् । कदाचिदिति पूर्णत्वे ऽपि पक्ष हृत्यर्थः । माध्यम-  
आमिकशुद्धस्वरमेलने प्रथमकलायां मध्ये प एकः; धनी एकः; प  
एकः; धनी एकः; गाश्चत्वारः; एवमष्टौ लघवः । केलीहतेत्यक्षराणि—  
केलीभ्यां पौ; हताभ्यां प्रथमतृतीयगौ; शेषा इतरे (१) । द्वितीयस्थां  
मध्ये पौ द्वौ; म एकः; निधौ द्विद्वौ; पाश्चयः; एवमष्टौ लघवः ।  
कामतनु, इत्यक्षराणि—का इति पः; शेषः पः; मताभ्यां मनी; शेषो  
धः; तुना निः; शेषाः परे (२) । तृतीयस्थां मध्ये धनी द्वौ; तारे  
स एकः; मध्ये स एकः; क्रृषभाश्चत्वारः; एवमष्टौ लघवः । विश्रम-  
विलासमित्यक्षराणि; द्वितीयसप्तमौ शेषौ (३) । चतुर्थर्यां मध्ये सास्त्रयः;  
रिगौ द्वौ; माश्चयः; एवमष्टौ लघवः । तिलकयुतमित्यक्षराणि; शेषा  
माः (४) । पञ्चम्यां मन्द्रे मधनिधमधमपा अष्टौ लघवः । मूर्धोर्ध्ववालेत्यक्ष-  
राणि; द्वितीयचतुर्थसप्तमाः शेषाः (५) । षष्ठ्यां मध्ये गरिसास्त्रयः;  
धनी एकः; क्रृषभाश्चत्वारः; एवमष्टौ लघवः । सोमनिभमित्यक्षराणि—  
सोमनिभिर्गसधाः; भमिति प्रथमरिः; शेषा इतरे (६) । सप्तम्यां मध्ये  
गरी द्वौ; सौ द्वौ; धौ द्वौ; मौ द्वौ; एवमष्टौ लघवः । सुखकमल-  
मित्यक्षराणि; षष्ठादयः शेषाः (७) । अष्टम्यां मध्ये गाश्चयः; मौ द्वौ;  
निधनय एकः; नी द्वौ; एवमष्टौ लघवः । असमहाटेत्यक्षराणि—  
असमैर्गाः; शेषो मः; हा इति मः; शेषा निधनयः; टेन निः;  
शेषो निः (८) । नवम्यां मध्ये गौ द्वौ; नी द्वौ; गाश्चत्वारः; एवमष्टौ  
लघवः । कसरोजमित्यक्षराणि—कसरोभिर्गग्नयः; जमिति पञ्चमो गः;  
शेषा इतरे (९) । दशम्यां तारे गौ द्वौ; नी द्वौ; निधावेकः; पाश्चयः;

अथ मध्यमोदीच्यवा

पञ्चमांशा सदा पूर्णा मध्यमोदीच्यवा मता ।  
 लक्ष्म शेषं विजानीयाद् गांधारोदीच्यवागतम् ॥ ९९ ॥  
 मूर्च्छना मध्यमादिः स्यात्तालश्चत्पुटो मतः ।  
 चतुर्थस्य प्रेक्षणस्य ध्रुवायां विनियोजनम् ॥ १०० ॥

एवमष्टौ लघवः । हृदि सुखदमिति क्रमेण पञ्च ; शेषाः परे (१०) ।  
 एकादश्यां तारे मपमाल्यः ; पाल्यः ; मौ द्वौ ; एवमष्टौ लघवः ।  
 प्रणमामि लोचेत्यक्षराणि ; चतुर्थाष्टमौ शेषौ (११) । द्वादश्यां तारे सम-  
 गाल्यः ; निधनय एकः ; नी द्वौ ; मगौ द्वौ ; एवमष्टौ लघवः ; नविशेष-  
 मित्यक्षराणि—नविशेषिः समग्राः ; विभिति सप्तमो निः ; शेषा इतरे (१२) ।

केलीहतकामतनुविभ्रमविलासं तिलकयुर्तं मूर्धोर्ध्वबालसोमनिभम् ।  
 मुखकमलमसमहाटकसरोजं हृदि सुखदं प्रणमामि लोचनविशेषम् ॥

इति कैशिकी ॥ १३ ॥

(क०) पञ्चमांशेति । एकः पञ्चम एवांशो यस्याः सा तथोक्ता ।  
 सदा पूर्णेति । कदाचिदपि षाढवौडुवा च न भवतीत्यर्थः । शेषं लक्ष्मांशेन  
 वा उल्पत्वं रिधयोर्मिथः संगतिः षोडश कला इत्येतावलक्षणं गांधारो-  
 दीच्यवागतं विजानीयात् ; तदत्राप्यनुसंधेयमित्यर्थः । मध्यमादिर्मूर्च्छना  
 सौवीरी । अन्यत्सुबोधम् ॥ ९९, १०० ॥

(सु०) मध्यमोदीच्यवां लक्षणिति—पञ्चमांशेति । मध्यमोदीच्यवायां  
 पञ्चमो उंशस्वरः । पूर्णत्वं सप्तस्वरत्वमेव । षाढवौडुविते न स्तः । अवशिष्टं  
 लक्षणं गांधारोदीच्यवावज्ञातव्यम् । मध्यमादिर्मूर्च्छना । चच्चत्पुटस्तालः । ध्रुवायां  
 चतुर्थप्रेक्षणे विनियोगः ॥ ९९, १०० ॥

अस्यां मध्यमोदीच्यवायां मध्यमो न्यासः । अस्याः प्रस्तारः—

१४. मध्यमोदीच्यवा

१. पा धनि नी नी मा पा नी पा  
दे हा र्ध रु प
२. री री री गा सा रिंग गा गा  
म ति कां ति म म ल
३. नी नी नी नी नी नी नी नी  
म म लें दु कुं द
४. नी नी ध्य मा निध निध पा पा  
कु मु द नि भं
५. पा पा री री री री री  
चा मी करां बु
६. मा रिंग सा सधं नीं नीं नीं नीं  
रु ह दि व्य कां ति
७. मा पा नी सा पा पा गा गा  
प्र व र ग ण पू जि
८. गा पां मां निधं नीं नीं सा सा  
त म जे यं
९. पां पां मां धनि पां पां पां  
लु रा भिंडु त म नि ल
१०. मां पां मां रिंग गा गा गा  
म नो ज व मं बु

११. गा पा मा पा नी नी नी नी  
दो द धि नि ना द

१२. मा पा मा परिगं गा गा गा गा  
म ति हा सं

१३. गा' गा' गा' गा' मा' निधि' नी' नी'  
शि वं शां त म सु र

१४. नी नी धप मा निधि निधि पा पा  
च मू म थ नं

१५. री' गा' सा' सा' मा' निधनि' नी' नी'  
वं दे त्रै लो व्य

१६. नी' नी' धा' पा' धा' पा' मा' मा'  
न त च र णं

(क०) माध्यमग्रामिकशुद्धस्वरमेलने प्रथमकलायां मध्ये प एकः ; धनी एकः ; नी द्वौ ; मपनिपाश्चत्वारः ; एवमष्टौ लघवः । देहार्ध-रूपेत्यक्षराणि—दे इति पः ; शेषौ धनी ; हा इति निः ; शेषो निः ; धर्मभ्यां मपौ ; शेषो निः ; पेन पः (१) । द्वितीयस्यां मध्ये ऋषभास्थः ; गसौ द्वौ ; रिगावेकः ; गौ द्वौ ; एवमष्टौ लघवः ; मतिकान्तिममलेत्यक्षराणि ; चतुर्थसप्तमौ शेषौ (२) । तृतीयस्यां मध्ये निषादा अष्टौ लघवः । ममलेन्द्रकुन्देत्यक्षराणि ; चतुर्थसप्तमौ शेषौ (३) । चतुर्थ्यां मध्ये नी द्वौ ; धपावेकः ; म एकः ; निधावेकः ; निधावेकः ; पौ द्वौ ; एवमष्टौ लघवः । कुमुदनिभमित्यक्षराणि—कुमुदैर्निनिधाः ; शेषः पः ; निर्भयां मनी ; शेषाः परे (४) । पञ्चम्यां मध्ये पौ द्वौ ; ऋषभाः षट् ; एवमष्टौ लघवः । चामीकराम्बिवत्यक्षराणि ; द्वितीयचतुर्थ-

सप्तमाः शेषाः (५) । षष्ठ्यां मध्ये म एकः ; रिगावेकः ; स एकः ; समन्द्रधावेकः ; मन्द्रे निषादाश्वत्वारः ; एवमष्टौ लघवः । रुहदिव्य-कान्तीत्यक्षराणि ; तृतीयपञ्चमषष्ठसप्तमाः शेषाः (६) । सप्तम्यां मध्ये मपनिसप्तगगा अष्टौ लघवः । प्रवरगणपूजीत्यक्षराणि ; सप्तमः शेषः (७) । अष्टम्यां मध्ये ग एकः ; मन्द्रे पमौ द्वौ ; निधावेकः ; नी द्वौ ; मध्ये सौ द्वौ ; एवमष्टौ लघवः । तमजेयमित्यक्षराणि—तमजेभिर्ग-पमाः ; शेषौ निधौ ; यमिति निः ; शेषाः परे (८) । नवम्यां मन्द्रे पौ द्वौ ; म एकः ; धनी एकः ; पाश्वत्वारः ; एवमष्टौ लघवः ; सुरा-भिषुतमनिलेत्यक्षराणि ; पञ्चमो निषादः शेषः (९) । दशम्यां मन्द्रे मपमास्त्रयः ; मध्ये रिगावेकः ; गाश्वत्वारः ; एवमष्टौ लघवः । मनोजव-मच्छिवत्यक्षराणि ; चतुर्थपञ्चमसप्तमाः शेषाः (१०) । एकादश्यां मध्ये गपमपाश्वत्वारः ; निषादाश्वत्वारः ; एवमष्टौ लघवः । दोदधिनिनादे-त्यक्षराणि ; द्वितीयसप्तमौ शेषौ (११) । द्वादश्यां मध्ये मपमास्त्रयः ; परिगा एकः ; गाश्वत्वारः ; एवमष्टौ लघवः । मतिहासमित्यक्षराणि—मतिहाभिर्मपमाः ; समिति सप्तमः ; शेषा इतरे (१२) । त्रयोदश्यां तारे गाश्वत्वारः ; म एकः ; निधावेकः ; नी द्वौ ; एवमष्टौ लघवः । शिवं शान्तमसुरेत्यक्षराणि ; चतुर्थसप्तमौ शेषौ (१३) । चतुर्दश्यां मध्ये नी द्वौ ; धपावेकः ; म एकः ; निधावेकः ; निधावेकः ; पौ द्वौ ; एवमष्टौ लघवः । चमूमथनमित्यक्षराणि—चमूमैर्निनिधाः ; शेषः पः ; अनंत्यां मनी ; शेषाः परे (१४) । पञ्चदश्यां तारे रिगसप्तमाः पञ्च ; निधनय एकः ; नी द्वौ ; एवमष्टौ लघवः । वन्दे त्रैलोक्येत्यक्षराणि ; द्वितीयचतुर्थ-सप्तमाष्टमदशमाः शेषाः (१५) । षोडश्यां तारे नी द्वौ ; धपधपाश्वत्वारः ; मौ द्वौ ; एवमष्टौ लघवः । नतचरणमित्यक्षरैः क्रमेण पञ्च ; शेषाः परे (१६) ।

अथ कार्मारची

कार्मारच्यां भवन्त्यंशा निषादरिपूर्वैवताः ।  
 बहवो इन्तरमार्गत्वादनंशाः परिकीर्तिताः ॥ १०१ ॥  
 गांधारो इत्यन्तबहुलः सर्वांशस्वरसंगतिः ।  
 चच्चत्पुटः षोडशात्र कलाः षड्जादिमूर्च्छना ॥ १०२ ॥  
 पञ्चमस्य प्रेक्षणस्य ध्रुवायां विनियोजनम् ।

देहार्धरूपमतिकान्तिममलमलेन्दुकुन्दकुमुदनिमं  
 चामीकराम्बुरहदिव्यकान्तिप्रवरगणपूजितमजेयम् ।  
 सुराभिष्टुतमनिलमनोजवमम्बुदोदधिनिनादमतिहासं  
 शिवं शान्तमसुरचमूमथनं वन्दे त्रैलोक्यनतचरणम् ॥

इति मध्यमोदीन्यवा ॥ १४ ॥

(क०) कार्मारच्यामिति । अनंशा इह सगमाः । अनंशत्वेनात्पा इत्यपि । अन्तरमार्गत्वात्सर्वेषामंशादिस्वरसंगतेहेतोर्मुहुः प्रयोगाद्वाहवो बहुत्वयुक्ता भवन्ति । नन्वेवमविशिष्टे बहुत्वे इंशानंशयोः को भेद इति चेत्; उच्यते । यः स्थायित्वेन बहुप्रयोगः सो इंशः । यस्तु संचारित्वेन बहुप्रयोगः सो इन्तरमार्गश्रयो इनंश इति विवेक्तव्यम् । ‘बहुलत्वं प्रयोगेषु व्यापकं त्वंशलक्षणम्’ इत्यत्रापि बहुलत्वम् ‘यो रक्ति’ इत्याद्यंशलक्षणे यच्छब्दाभिहितस्थायिविषयमेवेति मन्तव्यम् । एतेनास्यां जातावन्तरमार्गः कर्तव्य इत्युक्तं भवति । तथा च भरतः—

‘अनंशा बलवन्तस्तु नित्यमेव प्रयोगतः ।

इति । गांधारः सर्वांशस्वरसंगतेः पर्यायांशैरपि संगतेर्विशेषादत्यन्तं बहुलः ।  
 सर्वांशस्वरसंगतिरपि

अस्यां कार्मरव्यां पञ्चमो न्यासः । अंशा एवापन्यासाः ।  
अस्याः प्रस्तारः—

## १५. कार्मरवी

१. री री री री री री री री  
तं स्था णु ल लि त
२. मा गा सा गा सा नी नी नी  
वा मां ग स क्त
३. नीं मां नीं मां पां पां गा गा  
म ति ते जः प्र स र
४. गा पा मा पा नीं नी नी नी  
सौ धां शु कां ति
५. रीं गां सां नीं रीं गां रीं मा  
फ णि प ति मु खं
६. री गा री सा नी धनि पा पा  
उ रो वि पु ल सा ग

‘गांधारस्य विशेषेण सर्वतो गमनं भवेत्’

इति मुनिवचनात् । चच्चत्पुट इत्यादि सुबोधम् ॥ १०१—१०२- ॥

(सु०) कार्मरवीं लक्षयति—कार्मरव्यामिति । कार्मरव्यां निषादर्द्धभ-  
पञ्चमवैवता अंशाः । अंशस्वरेभ्यो उन्ये षड्जगांधारमध्यमा अन्तर-  
मार्गोक्तन्यायेन बहवः । गांधारस्यातिबाहुल्यम् । सर्वैरंशस्वरैः सह संगतिः ।  
चच्चत्पुटस्तालः । षोडश कलाः । षड्जादिर्मूर्च्छना । पञ्चमप्रेक्षणे ध्रुवायां  
विनियोगः ॥ १०१—१०२- ॥

७. मा पा मा परिंग गा गा गा गा  
र नि के तं

८. री री गा सम मा मा पा पा  
सि त पं न गें द्र

९. मा पा मा परिंग गा गा गा  
म ति कां तं

१०. धा नी पा मा धा नी सा सा  
ष प्सु ख वि नो द

११. नी नी नी नी नी नी नी  
क र प ल वां गु

१२. मां मां धां नी सनिनि धा पा पा  
लि वि ला स की ल

१३. मा पा मा परिंग गा गा गा  
न वि नो दं

१४. नी नी पा धनि गा गा गा  
प्रण मा मि दे व

१५. सा री' गा' सा' नी' नी' नी' नी'  
य ज्ञो प वी त

१६. नी' नी' धा' धा' पा' पा' पा'  
कं

(क०) माध्यमग्रामिकशुद्धस्वरमेलने प्रथमकलायां मध्य ऋषभा  
अष्टै लघवः । तं स्थाणुलितेत्यक्षराणि ; द्वितीयचतुर्थौ शेषौ (१) ।

द्वितीयस्यां मध्ये मगसगसाः पञ्चः ; निषादास्त्रयः ; एवमष्टौ लघवः । वामाङ्गसक्तेत्यक्षराणि ; द्वितीयचतुर्थसप्तमाः शेषाः (२) । तृतीयस्यां मन्द्रे निमनिमप्याः षट् ; मध्ये गौ द्वौ ; एवमष्टौ लघवः । मतितेजःप्रसरेत्यक्षराणि ; चतुर्थः शेषः (३) । चतुर्थर्यां मध्ये गपमपाश्चत्वारः ; निषादाश्चत्वारः ; एव-मष्टौ लघवः । सौधांशुकान्तीत्यक्षराणि ; द्वितीयचतुर्थसप्तमाः शेषाः (४) । पञ्चम्यां तारे रिगसनिरिगरिमा अष्टौ लघवः । फणिपतिमुखमित्यक्षराणि ; उपान्त्यान्त्यौ शेषौ (५) । षष्ठ्यां मध्ये रिगरिसनयः पञ्चः ; धनी एकः ; पौ द्वौ ; एवमष्टौ लघवः । उरोविपुलसागेत्यक्षराणि ; सप्तमाष्टमौ शेषौ (६) । सप्तम्यां तारे मपमास्त्रयः ; परिगा एकः ; मध्ये गाश्चत्वारः ; एवमष्टौ लघवः । रनिकेतमित्यक्षराणि—रनिकेभिर्मप्यमाः ; तमिति सप्तमः ; शेषा इतरे (७) । अष्टम्यां मध्ये रिरिगास्त्रयः ; समावेकः ; मौ द्वौ ; पौ द्वौ ; एवमष्टौ लघवः । सितपञ्चगेन्द्रेत्यक्षराणि ; चतुर्थपञ्चमाष्टमाः शेषाः (८) । नवम्यां मध्ये मपमास्त्रयः ; परिगा एकः ; गाश्चत्वारः ; एवमष्टौ लघवः । मतिकान्तमित्यक्षराणि—मतिकांभिर्मप्यमाः ; तमिति सप्तमः ; शेषा इतरे (९) । दशम्यां मध्ये धनिपमधनिससा अष्टौ लघवः । षण्मुखविनोदेत्यक्षराणि ; द्वितीयसप्तमौ शेषौ (१०) । एकादश्यां मध्ये निषादा अष्टौ लघवः । करपलवाङ्गमित्यक्षराणि ; चतुर्थसप्तमौ शेषौ (११) । द्वादश्यां मन्द्रे ममधनयश्चत्वारः ; मध्ये सनिनय एकः ; धपपास्त्रयः ; एव-मष्टौ लघवः । लिविलासकीलेत्यक्षराणि ; चतुर्थषष्ठ्यसप्तमनवमाः शेषाः (१२) । त्रयोदश्यां मध्ये नवमीवस्त्वराः । नविनोदमित्यक्षराणि—नविनोभिर्मप्यमाः ; दमिति सप्तमः ; शेषा इतरे (१३) । चतुर्दश्यां मध्ये निनिपास्त्रयः ; धनी एकः ; गाश्चत्वारः ; एवमष्टौ लघवः । प्रणमामि देवेत्यक्षराणि ; चतुर्थपञ्चमाष्टमाः शेषाः (१४) । पञ्चदश्यां तारे सरिगसाश्चत्वारः ;

अथ गांधारपञ्चमी

अंशो गांधारपञ्चम्यां पञ्चमः संगतिः पुनः ॥ १०३ ॥

कर्तव्या ऋपि गांधारीपञ्चम्योरिव भूरिभिः ।

चच्चत्पुटः षोडशात्र कला गादिश्च मूर्च्छना ॥ १०४ ॥

तुर्यप्रेक्षणसंबन्धित्वागाने नियोजनम् ।

निषादाश्वत्वारः ; एवमष्टौ लघवः । यज्ञोपवीतेत्यक्षराणि ; द्वितीयचतुर्थ-  
सप्तमाः शेषाः (१५) । षोडश्यां तारे नी द्वौ ; धौ द्वौ ; पाश्वत्वारः ;  
एवमष्टौ लघवः । कमिति प्रथमो निः ; शेषाः परे (१६) ।

तं स्थाणुलितवामाङ्गसक्तमतितेजःप्रसरसौधांशुकान्ति फणिपति-

मुखमुरोविपुलसागरनिकेतं सितपञ्चगेन्द्रमतिकान्तम् ।

षणमुखविनोदकरपलवाङ्गुलिविलासकीलनविनोदं

प्रणमामि देवयज्ञोपवीतकम् ॥ इति कार्मारवी ॥ १५ ॥

(क०) अंशो गांधारपञ्चम्यामिति । संगतिः पुनः संगतिस्तु  
गांधारीपञ्चम्योरिवात्रापि भूरिभिः कर्तव्येति । गांधार्यो तावत् ‘न्यासां-  
शाभ्यां तदन्येषाम्’ इत्युक्तम्, तद्वदत्रापि न्यासांशाभ्यां गांधार-  
पञ्चमाभ्यां तदन्येषां सरिमधनीनाम्; पञ्चम्यां तु ‘रिमयोः’ इत्युक्त-  
त्वादत्राप्यूषभमध्यमयोर्मिथश्च ; एवं भूरिभिः स्वरैः संगतिः कर्तव्येत्यति-  
देशार्थः । शेषं सुबोधम् ॥ -१०३—१०४- ॥

(स०) गांधारपञ्चमीं लक्षयति—अंश इति । गांधारपञ्चम्यां पञ्चमो  
ऽङ्गः । गांधारीपञ्चम्योरिव स्वराणां संगतिः । चच्चत्पुटस्तालः । षोडश कलाः ।  
गांधारादिर्मूर्च्छना । ध्रुवायां चतुर्थप्रेक्षणे विनियोगः ॥ -१०३—१०४- ॥

## MANUSCRIPTS NOTES

ALAṄKĀRAMUKTĀVALI BY KRŚNAYAJVAN

BY PANDIT SIROMANI V. KRISHNAMACHARYA

THIS is one of the rare MSS. deposited in the Adyar Library, Madras. It is in palm-leaf.  $14\frac{1}{2} \times 1\frac{1}{2}$  inches. Foll. 104. Lines 6 in a page. Telugu character. Slightly injured. Shelf No. XXIX. K. 18. This work is not found in the collections of any other library nor is it mentioned in the *Catalogous Catalogorum* or in the *Sources of Vijayanagar History* by Dr. S. Krishnaswamy Aiyangar.

This is a treatise on rhetoric and poetics by Suṣṭhu Kṛṣṇayajvan son of Suṣṭhu Śūribhaṭṭa of Vādhūlagotra. The codex contains six chapters dealing with different topics as mentioned at the end of each chapter.

Vide :—

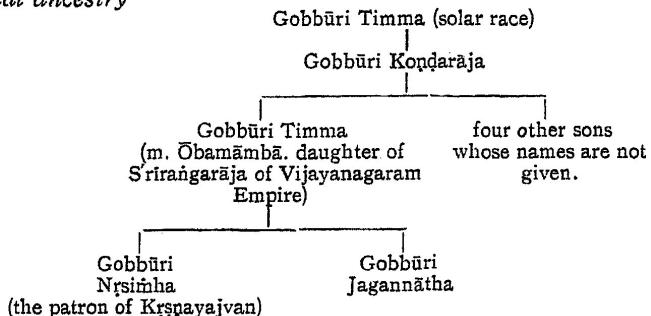
इति श्रीमद्भूलकुलतिलकसुष्टुपदाङ्कसूरिभट्टोपाध्यायतनयकृष्णयज्वविरचिते  
अलंकारमुक्तावल्यपरपयये नृसिंहभूपालीये अलंकारशास्त्रे वर्णगणविवरणं नाम  
प्रथम उल्लासः ।

- . . . शब्दार्थप्रतिपादनं नाम द्वितीय उल्लासः ।
- . . . ध्वनिविशेषविवेचनं नाम तृतीय उल्लासः ।
- . . . काव्यविशेषनिरूपणं नाम चतुर्थ उल्लासः ।
- . . . नायकनिरूपणं नाम पञ्चम उल्लासः ।
- . . . रसनिरूपणं नाम षष्ठ उल्लासः ।

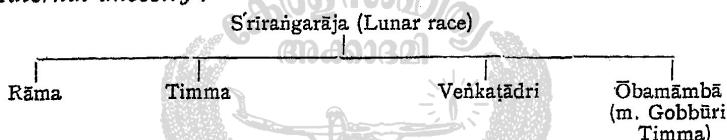
The author was a protege of Gobbūri Nṛsiṁha, the nephew (sister's son) of Ātreyā Rāmarāja of the Vijayanagar dynasty. The ancestry of this King Gobbūri Nṛsiṁha is traced thus from the

following stanzas in the work *Alaṅkāramuktāvalī*. (Vide Appendix A).

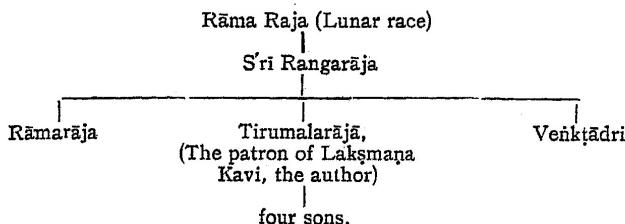
*Paternal ancestry*



*Maternal ancestry* :

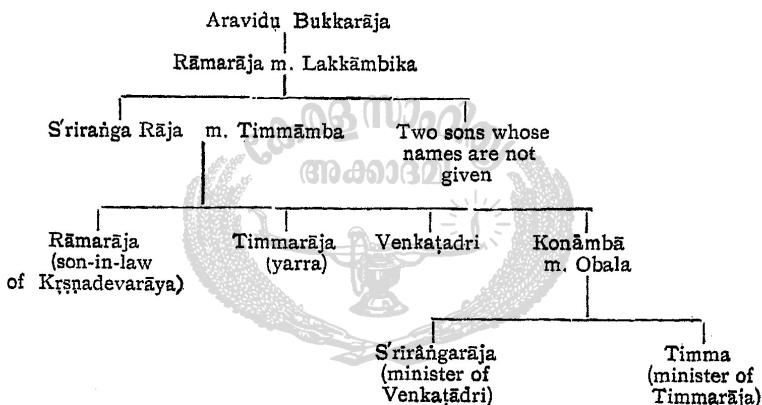


The account given of the maternal ancestry by the author is identical with those given of the patrons by the author of the *Gitagovindavyākhyā* and the *Prasannarāghavavyākhyā*. Laksmaṇakavi who was the author of these commentaries was patronized by two persons, Tirumala and Timma of the Vijayanagar dynasty. *Gitagovindavyākhyā* was written under the patronage of King Tirumala, second son of Sriraṅgarāja, the first and the third sons being Rāma and Venkāṭadri respectively. The dynasty as given in this work is as follows :



This account closely agrees with that given by Kṛṣṇayajvan in his *Alankāramuktāvali* under notice except for the absence of reference to Obamāmbā. The name Timma mentioned by Kṛṣṇayajvan appears to be a colloquial form of Tirumalarāja (Vide Appendix B).

*Prasannarāghavavyākhyā* was written by the same author under the patronage of Timma, the nephew of King Timmarāja (Tirumalarāja) through his sister, Konāmbā. He was also the minister of Tirumalarāja. This work gives the dynasty as set out below. (Vide Appendix C.)



This account also agrees with that given by Kṛṣṇayajvan in his *Alankāramuktāvali* under notice except for mentioning Konāmbā as a sister of Timmarāja and for the absence of reference to Obamāmbā.

A comparison of the accounts of the genealogies given in the *Alankāramuktāvali*, *Gitagovindavyākhyā* and *Prasannarāghavavyākhyā* shows that Tirumalarāja mentioned in *Gitagovindavyākhyā* is identical with Timmarāja mentioned in *Alankāramuktāvali* and *Prasannarāghavavyākhyā*. Rāmarāja, the elder brother of Timmarāja was the son-in-law of Kṛṣṇadevarāya. Konāmbā and Obamāmbā were the sisters of Timmarāja. Thus we see that the ancestry of Gobbūri Nṛsiṁha on the mother's side is identical

with that given in the *Gitagovindavyākhyā* and *Prasannarāghavavyākhyā*.<sup>1</sup>

Evidences are available to arrive at the date of the work. For this, we have to ascertain the date of Gobbūri Nṛsiṁha, the author's patron. It is recorded in a stone in front of the Āñjaneya temple at Tonduri, Pulivendala Taluk, Cuddapah Dt. that Gobbūri Narasārāja (Nṛsiṁha) granted to the two sculptors two pieces of land in S. 1478 (1556 A.D.) for carving the Hanuman image.<sup>2</sup> Rāmarāja, the maternal uncle of Gobbūri Nṛsiṁha and the son-in-law of Kṛṣṇadevarāya, was also known as Aliya-Rāmarāja, who died in 1567 A. D. in Talakota. From this it is possible to fix the date of Gobbūri Nṛsiṁha in the latter half of the 16th century A.D. Hence the date of the work may be placed roughly in the latter half of the 16th century A.D.

The work *Alankāramuktāvali* is also known as *Nṛsiṁha-bhūpāliyam* as the author illustrates the rules on rhetorics and poetics by referring to the virtues of his patron Nṛsiṁha.

The author refers in this work to (1) Bhartṛhari, the grammarian, (2) *Kāvyaprakāśa* of Mammaṭa, (3) *Saptapadārthī* by Sīvāditya and (4) *Sāhityacūḍāmaṇi*.

## APPENDIX A

### अलंकारमुक्तावलि:

जयति ताद्गमानुषपौरुषो जगति गोब्बुरितिमनृपात्मजः ।  
 नरपतिनैरसिंहसुशन्तिं यं नरहरेरपरावतरं बुधाः ॥  
 भूभृतो यस्य कूटस्यौ सूर्येन्दू वंशयोः पितुः ।  
 मातुर्विभातो ध्वजयोः कलघैतयटविव ॥

<sup>1</sup> (Vide also the Sources of *Vijayanagar History* by Dr. S. Krishnaswami Ayyangar. Page XIV).

<sup>2</sup> *Inscriptions in the Madras Presidency* by Mr. V. Rangachari, Vol. I. page 634. No. 635 of Cuddapah Dt. Cited from *Inscriptions of Ceded Dts.* page 10, No. 29.

तदगोब्बूरित्रिसिंहेन्द्रवंशवाराकरद्ये ।  
 जाता महीभृन्मण्यः कीर्त्यन्ते कतिचित् क्रमात् ॥  
 वंशे वारिजबान्धवस्य विमले जातो विभूषाजनि  
 क्षोणीपालमणिः क्षितेर्गुणनिधिगोब्बूरितिम्माह्यः ।  
 यत्तेजः परराजमण्डलमहः स्पर्धातिबद्धादरं  
 छिद्रं योऽवपि नो परस्य सहते स्वस्यापि चेत्यहुतम् ॥  
 तस्यासीत्तनयः सुमेरुमहिमा श्रीकोण्डराजाभिधः

\* \* \* \* \*

तस्यासंस्तनयः पञ्च सम्यक्संतानशालिनः ।  
 नन्दनस्येव सुमनोनन्दनाः कुलशाखिनः ॥  
 तन्मध्ये नूत्ररत्नं समजनि महितं तिम्मराजाभिधानं

\* \* \* \* \*

तस्यासीत् कश्यपस्यादितिरिव महिता धर्मपत्न्योबमास्बा  
 तस्यां गोत्रप्रधानात् तत इव विलसद्विक्रमौ गोपगोपौ ।  
 इन्द्रोपेन्द्राविवास्यामित उचिततमौ श्रीधराराधनायां  
 जातौ पुत्रौ नृसिंहक्षितिलक्षणाथराजाभिधानौ ॥

\* \* \* \* \*

आत्रेयान्वयवार्धिवर्धनविधोस्तातस्य मातुर्ययोः  
 श्रीरङ्गक्षितिभृन्मणेर्भुवि बुधश्रेणीसुरक्षमारुहः ।

\* \* \* \* \*

धर्मार्थिकामा इव मूर्तिमन्तस्यः कुमारः पृथुकीर्तयोऽस्य ।  
 श्रीरामभूमीश्वरतिम्मराजश्रीवेंकटक्षेणिभृतो गुणाद्याः ।

\* \* \* \* \*

गोब्बूरितिम्मधरणीन्द्रसुतेन तेन  
 जाता नृसिंहविभुनेह सपारिजाताः ।  
 श्रीरङ्गराजतनयाभरणोबमास्बा-  
 गभीविवूर्णशशिना सकलार्थिसंघाः ॥

तेनालंकृतिशास्त्रतत्त्वसरणिप्रव्यक्तये प्रेरितः  
 साहित्यार्थवैरवप्रणयिना सत्प्रीतये सादरम् ।  
 वक्ष्यामि क्रमशोऽत्र वर्णगणयोः शब्दार्थयोश्च ध्वने-  
 वृत्तेन्तरसस्य दोषगुणयोश्चालंकृतेर्लक्षणम् ॥

## APPENDIX B

Page 212. *Sources of Vijayanagar History* by Dr. S. Krishna-swami Ayyangar and D. No. 11962. Descriptive Catalogue of Sanskrit MSS. in the Govt. Oriental MSS. Library, Madras. Vol. XX.

## गीतगोविन्दव्याख्या

अस्ति सोमान्ववायेन्दुरवीटीबुक्भूपतिः ।

\* \* \* \* \*

रामराजस्ततो जज्ञे दानक्षात्रजनुर्गृहम् ।

गृहीतान्येकदा येन दशदुर्गाणि विद्विषाम् ॥

श्रीरङ्गराजः क्षितिपालमौलिस्तस्यात्मजः सर्वगुणाभिरामः ।

यद्वर्तनं भाविमहीपतीनामाचारशिक्षागुरुकल्पमासीत् ॥

रामोवर्णश्चस्तिरुमलनृपो वेकटाद्रिक्षितीश-

स्तिरुमास्त्रायां जगति जनिता विश्रुतास्तेन पुत्राः ।

ये साधर्म्यं दधति धरणीपालिनामग्रगण्या

वाणीप्राणेश्वरगिरिसुताभर्तूलक्ष्मीपतीनाम् ॥

जयति तिरुमलेन्द्रस्तत्र विख्यातकीर्ति-

र्नमदरिनृपमौलिस्तोमनीराजिताद्विः ।

सुगुणसुतचतुर्षकन्यस्तराज्यातिभारः

कृतबुधवरविद्यागोष्ठिरत्यूर्जितश्रीः ॥

सोऽयं तिरुमलक्ष्मोणीपतिर्गूढार्धसंप्रहम् ।  
 शृण्वन् मृदुपदं गीतगोविन्दं गानगोचरम् ॥  
 तस्यार्थदीपिकां टीकां करोति श्रुतिरञ्जनीम् ।  
 लोकोपकारद्वारा श्रीरामस्य प्रीतये प्रभोः ॥

Colophon : इति श्रीमद्विलदेवतासार्वभौमरघुनाथप्रसादलब्धसकल-  
 साम्राज्यसोमान्वयाभरणधरणीवराहाक्रेयगोत्रपवित्रश्रीरङ्गराजपुत्रतिरुमलरायविर-  
 चितायां गीतगोविन्दव्याख्यायां श्रुतिरञ्जनीसमाख्यायां द्वादशः सर्गः ।

#### APPENDIX C

R. No. 2338. *Triennial Catalogue of Sanskrit MSS. in the Govt. Oriental MSS. Library, Madras. Vol. III, part I,*

#### प्रसन्नराघवव्याख्या

अस्ति चन्द्रान्वयो यस्तु सर्वज्ञामोदकारणम् ।  
 कुमुदोल्हासकृद्विष्णुपदैकशरणादरः ॥  
 तस्मादावीटिबुक्षितिपतिरजनि न्यकृतारातिवर्ग-  
 स्वर्धेनुस्तस्य सूरुः प्रथितगुणयशा रामराजक्षितीन्द्रः ।  
 तस्माल्लक्ष्मिकायामतिनलनहुषश्रीहरिश्वन्दभूपा  
 जाता धर्मर्थकामा इव गुणमहिताः सूनवः सूर्यभासः ॥  
 तेषु श्रीरङ्गराजस्य तिम्पास्वायां सुताञ्चयः ।  
 त्रिमूर्तय इवोत्पन्ना ब्रह्मविष्णुशिवाभिधाः ॥  
 श्रीकृष्णरायजामाता रामराजो महीपतिः ।  
 तत्राप्रजो गुणनिधिर्भाति रामाभिधः परः ॥  
 तस्यानुजो गुणक्षाद्यो यर्तिभ्ममहीपतिः ।  
 रामस्य लक्ष्मण इव विभाति धरणीतले ॥

तस्यानुजो वेंकटाद्विराजः शौर्यगुणोज्जवलः ।  
 आयोधनेऽर्जुन इव राजते राजमण्डले ॥  
 तत्सोदरीसूनुभूत् तित्मराजो गुणोज्जवलः ।  
 कोण्डवीटिप्रामंज मामाह संभाव्य भूषणैः ।  
 प्रसन्नराघवस्थार्थं टीकां रचय लक्षण ॥  
 कोण्डवीट्योपिनाथाय मत्समर्पणरूपतः ।  
 प्रसन्नराघवस्थाहं व्याख्यां कुर्वे हरेसुदे ॥  
 अगदंकारः सुतिमिरगदापनयने सरोजनिनीदम् ।  
 जयतीह कोक्युगलीदम्पतिकार्यस्य कार्षणं तेजः ॥  
 तद्दैशोऽजनि शुद्धिराजनृपतिर्नाभागमान्धातुभू-  
 पालोत्कृष्टयशोगुणैरुदभवत्समादनन्तामिधः ।

\*      \*      \*      \*

तस्माद्दुदभवदाक्षः खड्गाम्बायां सुताञ्चयः ।  
 धर्मनिर्वाहका नित्यमगण्यामग्नयो यथा ॥  
 तत्राभवचन्द्रसमानतेजा यशःपयोधि हरिदन्तरेषु ।  
 उद्गेलयन् दानजलारिकण्ठनालोच्चलदक्षनदीप्रवाहैः ॥  
 श्रीरङ्गराजक्षितिपालपुत्री कोनाम्बिका तस्य कलत्रमासीत् ।  
 अरुन्धतीमुख्यसतीयशांसि निरुन्धती या गुणमण्डलेन ॥  
 ओबलक्षोणिपालस्य तस्यां जातौ तनूभवौ ।  
 प्रतापकीर्तिसुभगौ सूर्यचन्द्रमसाविव ॥  
 तत्राप्रजः षोडशदानकर्ता श्रीरङ्गराजो धरणीश्वर्यः ।  
 श्रीवेंकटाद्विक्षितिपालचन्द्रसाम्राज्यभर्तीतियथातिकर्णः ॥  
 तस्यानुजस्तित्मराजः शौर्यगाम्भीर्यर्वैर्यभूः ।  
 श्रीमत्तिरुमलक्ष्मोणिपालराज्यधुरंधरः ॥

## THE RAGHUVAMŚAVRTTI OF SAMAYASUNDARA

BY H. G. NARAHARI, M.A.

Mallinātha may well be called the Sāyaṇa among commentators in Classical Sanskrit. There have been commentators before him and after him; but his popularity remains the same. To the latter of the two classes of commentators mentioned above belongs *Samayasundaropādhyāya* who has commented on the *Raghuvamśa*.

There is a MS. (Stein 1384) of this commentary in the Raghu-nātha Temple Library of His Highness the Mahārāja of Jammu and Kashmir. This contains the commentary for Canto II only. At the end of the Canto, there are the following two colophons :

*Iti sri raghuvamse mahakavye krtā samayasundaraih arthālāpanikāvṛtih pūrnā sarge dvitīyake.*

*Iti sri cāitravardhanaviracitām rāghaviyatikāyām dvitīyah sargah samāptim aga(ma)t.*

This double colophon should naturally rouse the doubt whose commentary this actually is, whether it is of *Cāitravardhana* or of *Samayasundara*. That this is only an error out of scribal illusion<sup>1</sup>, is proved by the Adyar Library MS. of this commentary which seems to be the only other MS. known so far. It is a fairly recent paper MS., only slightly perforated by insects, and otherwise in good condition. It is written in Devanāgarī of the Maithili type. Well-margined at both ends by three lines in red ink, it presents an artistic appearance. It bears the Shelf-Number XXXV. B. 13, and is noticed on p. 14a of the Second Part of the Library Catalogue. At the end of Canto II, this MS. has only the following colophon :

*Iti sri raghuvamse mahakavye dvitīyasarge sri samayasundaropādhyāyaviracitārth (ā) <sup>2</sup> lāpanikāvṛt (t) ih <sup>3</sup> samāptā.*

<sup>1</sup> Stein (*Catalogue of Sanskrit MSS. at Jammu*, p. 288) suspects as much, having had the opportunity to compare this MS. with the available portions of Cāitravardhana's commentary in the same Library.

<sup>2</sup> MS. has only short *a* here.

<sup>3</sup> MS. wrongly reads *vṛtiḥ*.

The Adyar Library MS. has besides the merit of containing the commentary for Canto I also. This Canto concludes with the colophon : *Iti sri raghuvamse mahakavye vasishtasramo nama praihamah sargah*. A peculiar feature of the commentary is the interpretation of the compound *pārvatīparamesvarau* in the opening verse of the *Raghuvamśa*. I give below the entire commentary for the verse :<sup>4</sup>

अहं पार्वतीपरमेश्वरौ वदे । पार्वती च परमेश्वरश्च पार्वतीपरमेश्वरौ तौ  
कस्यै वागर्थप्रतिपत्तये वाक् च अर्थश्च वागर्थौ तयोः प्रतिपत्तिः सम्य(ग्ना)नं तस्यै  
किं विशिष्टै पार्वतीपरमेश्वरौ संपृक्तौ मिलितौ कौ इव वागर्थौ इव वाक् च  
अर्थश्च वागर्थौ ॥ तौ पुनः किं विं पार्वतीपरमेश्वरौ संपृक्तौ मिलितौ पितरौ  
माता च पिता च पितरौ । अत्र आदिक्ष धं धे इति आदिपदस्य मातृपदलोपः ।  
ईश्वरः र(माया:) लक्ष्म्या ईश्वरः कृष्णः अथवा पार्वतीं पिपर्ति पार्वतीपः  
रमा(या:) लक्ष्म्या ईश्वरः रमेश्वरः नारायणः ॥

The keen devotion of the author for Viṣṇu forces him to demonstrate here considerable ingenuity in interpretation.

From both these MSS. all that is known about the author is that his full name is *Samayasundaropādhyāya*, and that his commentary on the *Raghuvamśa* is called *Arthālāpanikā*. For more information about him it is necessary to seek the aid of his other works.

Of these other works of *Samayasundaropādhyāya*, the majority are commentaries, while one or two, which look more independent in character, are nearly compilations of earlier writings.

Among the commentaries, the *Kalpalatā* and the *Dasavaikālikasya Viṣaya* appear to be the earliest of those known so far ; the former is a commentary on the *Kalpasūtra* of Bhadrabāhu, and the latter is a summary in Sanskrit of the contents of the *Dasavaikālika*. The India Office Library has two MSS. (Keith 7471, 7472) of the

<sup>4</sup> Adyar Library MS., fol. 1 b.

former commentary, and one MS. (Keith 7503) of the latter. An examination of these MSS. enriches considerably the knowledge derived about Samayasundara from his *Raghuvamśavṛtti*. He is also called *Samayasundaraganjī*, and appears to have been a pupil of *Sakalacandra* who, in his turn, was a pupil of *Jinacandra*. The date of the summary of the *Dasavaikālikā* is Samvat 1681 (=A.D. 1624)<sup>1</sup>:

*Iti sri kalpasūtrasya prathamavyāṣyānam sri samayasundaro-*  
*pādhyāya viracitam samāptam.<sup>2</sup>*

*Candrakule sri kharataragacche jinacandrasūrināmānah jātā*  
*yugapradhānāś tacchiṣyāḥ sakalacandrāgaṇīs tacchiṣyāḥ*  
*samayasundarāgaṇīs tena cakre stambhatirthapure dasa-*  
*vaikālikātīkā sāśinidhisṛngāramitavarṣe.<sup>3</sup>*

Two other works which Samayasundara chose to comment are the *Vāgbhaṭālāṅkāra* and the *Vṛttaratnākara* of Kedārabhaṭṭa. Aufrecht (CC. II. 166 b) states that the former of these was composed in A.D. 1636 at Ahmedabad for Harirāma.<sup>4</sup> The latter commentary was composed in Samvat 1694 (=A.D. 1638) when Jinasāgarasūri reigned over the Gaccha. This information follows from the following colophonic passages<sup>5</sup> which conclude it :

वृत्तरत्नाकरे वृत्तिं गणिः समयसुंदरः

षष्ठाध्यायसंबन्धां पूर्णीं चक्रे अयुक्ततः १

संवति विधिमुखनिधिरसशशिसंख्ये दीपपर्वदिवसे वजालोर नाम नगरे छुणिया-  
 क्फसलापितस्थाने २

श्रीमत्खरतरगच्छे श्रीजिनचंद्रसूरयः तेषां

सकलचंद्राख्यो विनेयः प्रथमोभवत् ३

<sup>1</sup> Bühler's note at the end of Keith 7503 states that this is the date also of the commentary on the *Kalpasūtra*.

<sup>2</sup> This is the final colophon of the India Office MS. (Keith 7472).

<sup>3</sup> Keith 7503, fol. 10.

<sup>4</sup> S. K. De repeats this information in his *Sanskrit Poetics*, I. 290.

<sup>5</sup> B.O.R.I. MS., No. 111 of A 1883-84, fol. 21 *a*; I am indebted to Mr. P. K. Gode, M. A., Curator of the B.O.R.I., Poona, who was kind enough to supply me with these extracts.

तच्छब्द्यसमयसुंदर एतां वृत्तिं चकार सुगमतरां  
श्रीजिनसागरसूरि: अवरे गच्छाधिराजेस्मिन् ४

\* \* \* \* \*

इति श्रीवृत्तरत्नाकराल्ये छंदसि श्रीसमयसुन्दरोपाध्यायविरचितायां वृत्तरत्नाकरसुगम-  
वृत्तौ षष्ठोऽध्यायः संगूर्णः ग्रंथात्रं १३०० संवत् १७९९ अधिकाश्विने तिथौ १३  
भूगौ लिखितं शीतलेन ॥

More independent in nature than these commentaries are the *Gāthāsahasri*<sup>1</sup> and the *Visamvādasataka*,<sup>2</sup> both of which are anthologies, and are in the main compilations of earlier writings. The first of these is, for the most part, in Prakrit; with the addition of a few more verses in Sanskrit composed by the compiler, Samaya-sundara, it assumes a mixed character. The same may probably be the case with the other work also. The very brief extracts from the Ahmedabad MS. of this work given by Peterson<sup>3</sup> does not allow a definite statement on this subject. From the colophonic verses<sup>4</sup> of both these works, the additional information is derived that Samayasundara wrote when Jinarāja reigned and when Jinasāgarasūri<sup>5</sup> assumed the position of an Ācārya.<sup>6</sup> The *Gāthāsahasri* was composed in Samvat 1686 (=A.D. 1629), and the *Visamvādasataka* in Samvat 1685 (=A.D. 1628):

श्रीजिनचंद्रगणाधिपशिष्यादिमसकलचंद्रगणिशिष्यैः ।  
श्रीसमयसुन्दरोपाध्यायैः संदर्भितो ग्रंथः ॥  
ऋतुवसुरसशशि १६८६ वर्षे विनिर्मितो विजयतां चिरं ग्रंथः ।  
व्याख्यानपुस्तकेषु व्याख्याने वाच्यमानोसौ ॥

<sup>1</sup> Peterson's Report, III. 284 ff.

<sup>2</sup> *Ibid.*, p. 290.

<sup>3</sup> *Ibid.*

<sup>4</sup> *Ibid.*

<sup>5</sup> This seems to be the originator in Samvat 1686 of the *Laghvācārya-kharatarasakhā*. (J. Klatt, *Indian Antiquary*, XI. 250; Weber, *Verzeichniss der Sanskrit-und Prakrit-Handschriften*, Zweiter Band (Dritte Abtheilung), p. 1053; Peterson, *op. cit.*, IV. xxvi.)

<sup>6</sup> This is probably what is meant when the colophon of the *Vṛttaratnā-karavākhyā* speaks of Jinasāgarasūri as the King of the Gaccha (*Supra*, p.3.)

राज्ये श्रीजिनराजस्य प्रतापाक्रांतविष्टपे ।  
आचार्यपदवीं प्राप्ते सूरि श्रीजिनसागरे ॥

\* \* \* \*

बृहत्खरतेर गच्छे सुविशुद्धपरंपरे ।  
राज्ये श्रीजिनराजस्य सर्वसूरिशिरोमणेः ॥  
सूत्रप्रकरणटीकाप्रबंधसंबंधचारुचरितेषु ।  
ये केपि विसंवादा दृष्टा एकीकृता इह ते ॥  
शरवसुरसशशिवर्णे १६८९ पाठकवरसमयसुंदरैः सम्यक् ।  
खपरस्मृतिहेतुकृते कृतं विसंवादशतकमिदम् ॥

*Harṣanandana*, author of the *Rśimāṇḍalatīkā*, seems to be the pupil of Samayasundara. A MS. of this work in Berlin<sup>1</sup> contains the following colophon :

*Iti sri vṝhat Kharataragachādhiṣvarayugapradhāna sri Jina-candraśūriṣyamuṣya pāṇḍitapravara-Sakalacandraṅgati-  
tacchiṣyamuṣya kalikāla Kālāṁdāsa sākṣād Bhāratīputra  
sri Samayasundramahopādhyāya-tacchiṣyamuṣya vādi Har-  
ṣanandanaviracitāyām . . . . sriṛṣimāṇḍalatīkāyām . . . .  
dvitīyo' vasara samāptam.*

The usual difficulty experienced in settling the date of Sanskrit authors has fortunately been saved in the case of Samayasundara. Most of his works contain information regarding the date of their composition. The earliest of these, the *Dasavaikālikavīṣaya*, was composed in Samvat 1681 (= A.D. 1624). Samayasundara can hence be said to have lived in the first quarter of the 17th Century A.D.

<sup>1</sup> Weber 1974, fol. 105 b.

## REVIEWS

*A Bibliography of the Rāmāyana* by N. A. Gore, M.A.,  
Lecturer in Sanskrit and Ardhamagadhi, S. P. College, Poona, 1943.

This is a small book of just a hundred pages in which the young author has collected together a wealth of information about the great Epic. It is a bibliography and not an encyclopaedia. This must be kept in mind if the book is to be fairly judged. He gives information about the text editions, translations, abridgments and epitomes; then he gives the bibliography for criticism. This forms the main part of the book and covers, along with some additional entries, just 62 pages. Then there is a long appendix in which he gives extracts from authoritative writers on various interesting points connected with the *Rāmāyana*, like epic language, poetic art and inter-relation of *Rāmāyana* and *Mahābhārata*. In the second appendix he gives a few points for study, and with a subject-index and abbreviations, the book ends. There are many more points that can come into a book of this sort, like Sanskrit works and books in other languages where the theme has been drawn from the *Rāmāyana*. In the matter of abridgments and translations, the list is extremely defective. Thus there are translations in Indian languages not noticed here; for example there is the metrical translation in Malayalam. There might be many more such omissions. The information about *Rāmāyanas* other than Vālmiki's, is also not full. But the book deals essentially with the *Rāmāyana* of Vālmiki. The book, even as it is, is very useful, and I must congratulate the author in having got together so much of information on a very useful subject.

EDITOR

*Maharshi's Gospel.* Books I and II. Ramanasrama, Tiruvannamalai.

These two booklets contain teachings given by Ramaṇa Mahārṣi of Tiruvannamalai to his disciples. They are in the form of answers to questions put to him. In these days, persons who are capable of entertaining doubts on such philosophical matters are few, and a gifted Teacher who can give a reply to the questions comes only once in many centuries. Thus the book is a very valuable one, in so far as the contents of it are not what can be had every day. I recommend the book to those who are fortunate enough to entertain an interest in such matters regarding the self.

EDITOR

*Ancient Vijnaptipatras* by Jñāratna Dr. Hirananda Sastri M.A., M.O.L., D.Lit. Ex-Director of Archaeology, Baroda State. Memoir No. 1, S'ri Pratāsimha Mahārājā Rājyābhiseka Granthamālā. With a Foreword by Sir V. T. Krishnamacharya, K.C.I.E., Dewan of Baroda. 1942. Price Rs. 9-11. Plates 26.

The Archaeological Department of Baroda started under the inspiring guidance of His Highness the late Sir Sayaji Rao Gaekwad about 1936 has been exploring the State and the annual reports of the Department issued so far have maintained a standard that can well compare with those of similar departments elsewhere in our country. Dr. Hirananda Sastri whose work as Epigraphist to the Government of India is well-known has now trained his pupil and successor Mr. A. S. Gadre who, it is hoped, will maintain the traditions which Dr. Hirananda Sastri has created for the Department. A State like Baroda with territories so widely scattered throughout the Bombay Presidency has a variety of objects which enrich the reports of the Department every year.

The *Ancient Vijnaptipatras* now under review is the first Memoir under the Pratāsimha Mahārājā Rājyābhisekagrantha-mālā Series and begins a new number as well as a new series, as

the three earlier Memoirs of the Department, devoted to the pictorial art in book-illustrations, the As'okan edict at Girnar and to the ruins of Dabhoi or Darbhāvati in Baroda State, stand on an independent numbering by themselves. As a natural consequence of the work on pictorial art should be a study of the books on which these pictures appear, the *Vijñaptipatras* have a place unique among the historical records of that area. In the first place the *Vijñaptipatras* open up a new series of records to the historian, a practically untapped source hitherto. The elaborate ceremonies connected with them develop a knowledge of the social institutions and practices of the country. The profusely illustrated plates at the end of the book, twenty-six in number, display the pictorial art and the advanced stage of the art in all its aspects. The historian of Gujarat and the student of Jaina literature must thank Dr. Hirananda Sastri for drawing attention to this type of literature which held itself till now in the background.

The *Memoir* under review had its nucleus in an article published in the *Asia* (November, 1939) and the discerning Dewan of Baroda encouraged the examination and publication of the documents (p.v.). In accordance with a scheme to issue from time to time memoirs dealing with archaeology, painting etc., in Gujarat and with a view to commemorate the accession to the *gādi* of the present ruler S'rī Pratāpapsīrha Mahārāja, his Rājyābhiṣeka Granthamālā has been started, and the present work issued is to be followed by others dealing with all cultural movements affecting western India. The localization of the scheme is not only commendable but very much supplies the needed information in local history otherwise unavailable to the general student of Indian history. It is a labour-saving device in as much as unnecessary duplication of work is avoided and concentrates useful work in well-directed channels.

The *Vijñaptipatras* are peculiar to the Jaina community. The main features of Jainism have already been dealt with by numerous writers. But Dr. Hirananda Sastri would summarise them for his purposes for the present work. Jainism was not a

new religion and Mahāvira only carried on the tradition of the earlier Tirthankaras as much as either Sāṅkara, Rāmānuja or Madhva. The two important sects of the Jains—the Digambaras and the Svetāmbaras—have many things in common though they differ in details (mentioned in page 2). Festivals are common to all religions and Jainism is no exception to the rule. Its most important festive occasion called *Paryuṣāṇa* falls in the month of *Bhādra-pada* and lasts for eight days beginning from the twelfth day of the dark fortnight. The concluding day called *Sāmvatsarika* is as auspicious to the Jains as the New year's day to the Christians. It is the general custom in the Jaina community to send letters requesting forgiveness for faults of commission and omission along with many rites and ceremonies. This confession of guilt, while observing the fast in the festival of *Paryuṣāṇa*, especially against ahimsā, during the past year is an ennobling custom of the Jains and is comparable to the confession of the Christians. So far only letters of forgiveness addressed to monks are available. A second variety of the *patra* is of a more general nature and is addressed to the head of Jaina Community by another Jaina Saṅgha or community requesting that head or Ācārya to come and reside in their locality and help them to perform meritorious acts. Usually the *patra* praised the invited Ācārya for his pious acts and solicited pardon for the sins committed during the year before extending the invitation for the next year. This practice seems to have been confined to the Svetāmbaras (p.5).

The *Vijñaptipatras* were usually written in Devanāgari and the language used was partly Sanskrit and partly a local dialect. From the available material it is possible to argue that they originated only from Gujarat-Kathiawad as even the specimens available outside this area originated only from these regions. The chief object of the *patra* as already explained, was to invite a Jaina Ācārya or a preceptor to stay with a Jaina Saṅgha or community of a particular locality during the next *caumāsa* i.e. the period of the four months of the rainy season when

touring is not allowed to a monk. This is analogous to the cāturmāsyā of the Hindu Brahmin *Sanyāsin* to whom a similar inhibition applies during the same period. The *patra* contained among others, a praise of the ācārya so invited, his good actions, the meritorious acts of the Samgha inviting the ācārya described with humility, often incidentally referring to historical incidents and usually in pictorial form a description of the locality from which the invitation was issued. These pictures,—which are reproduced in the plates accompanying the work—possess a considerable value for various studies (p.6).

Usually written on thick country-paper, twelve inches wide and often very long, one *patra* measuring 108 cubits, many of them were *Khanda-kāvyas* such as the *Indu-dūta*. The *Meghadūta*, *smasyālekha* and *Cetodūta* are instances of the kind. These compositions speak of the flourishing condition of the towns mentioned in them and the accounts of the Jaina sanctuaries contained therein are very informative.

The methodology of writing these *patras* are dealt with in the third chapter. The tendency of all documentary writing to become formal can be noticed in works treating about letter-writing e.g. *Patra-Kaumudi* of Vararuci. Common place injunctions such as the number of *Srīs* to be used for friends elders and foes, the use of the locative for the place from which the letter originates, the accusative to the addressee, nominative to the writer and the prefixes to elders such as *pūjyapāda* etc. are too well-known. Exceptions are to be in the case of a master to one of lower position who used *Svasti* instead of *Srī* and *Siddhi* by a junior to a senior. Letters had to be franked with the dust of gold, silver and incense. An *uttama patra* was about 18 inches in size. Two-thirds was to be left for folding and the contents was to be written on the third part remaining. The procedure of writing the contents is described in p. 11. In carrying letters, a king's message was to be carried over the head, that of a Minister on the forehead, that of a teacher on the head as also that of a Brahmin, a *Sanyāsin* and a

master. The letters of wife, children, and friends was to be placed near the heart.

A similar distinction applied to the marking of letters for different personages. A royal letter was marked by a circle like the disc of the Moon made of musk and saffron, that to ministers only with saffron, to learned men and teachers with sandal, to the wife with red lac, to the ascetics with sandal alone and so on. Examples of royal letters in ancient days are found in Harṣa's time decribed by Bāṇa in his *Harṣacarita*. The *Mālavikāgnimitra* contains a letter of Puṣyamitra to his son Agnimitra.

The *Vijñaptipatras* had no rigid rules to follow though a formalistic tendency is observable which must have been supported by a strong tradition. Two kinds of *Vijñaptipatras* are noticeable; one in which letters were written by a *sangha* to a monk and the other between two monks, of whom one was a guru and the other a disciple. Though formal rules are not available empirical rules can be stated. Usually they were written in scrolls. First the *māngalakalasa*, then the eight sacred objects, then the fourteen *svapnas* dreamt by the mother of a *Tirthankara*, representations of the palaces of the ruler of the country from which the letter is despatched, then part of the route and the picture of a congregation held under the auspices of a Jaina teacher were all painted on the *patra*. It is here that the value of the scrolls lie. Even with a crude technique they produce a successful panoramic effect. The earlier pictures are more accurate and artistic than the later ones. To sum up in the words of the writer;

These epistles are important from several points of view. The description of the localities concerned and the mention of the ruler of the country with allusions to local events give the documents considerable value for local history. They provide with interesting details regarding arts and crafts, professions etc. of the localities with which they are concerned. The pictures given in them are worthy of note for the history of the art of painting. They are useful for the study of social and religious customs, the growth of dialects or the study of comparative philology. They also supply considerable material for ethnographical study (p. 17).

The most important *Vijñaptipatra* noticed in detail in this *memoir* is the farman of Jahangir, (chapter IV) a valuable

document belonging to the late Muni Hamsavijaya and is now with Muni Puṇyavijaya at Pañān. Dr. Hirananda Sastri also obtained from the same source a Gujarati translation of the Marwādi text of the farman. Akbar's eclecticism is a matter of common knowledge and every religious teacher of repute who formed part of his court and the assemblage of the learned in his days, claimed him for his own religion. A deputation of Jains waited on Emperor Jahangir in 1610 A.D. and secured a new imperial rescript under which slaughter of animals during the *Paryuṣāṇa* was prohibited a second time (the first being made by Akbar in 1583 A.D.). An elaborate description and explanation of the plates relating to the *patra* are given, followed by the text. Dr. Hirananda Sastri has further enriched the *memoir* by examining in detail 24 *Vijñaptipatras* and incidentally discussing the relevant plates. The reproduction of some old Indian letters e.g. letter attributed to Cāṇakya in the *Mudrārākṣasa*, the text of the letter as given by Kṣemendra which accomplished the blinding of Kuṇāla, the son of As'oka, the letter of Pusyamitra to Agnimitra found in the *Mālīvīkāgnimitra* and the *Dasīpatravidhi* or document relating to the purchase of slave girls, form a useful and instructive appendix (pp. 68-73). It is hoped that the successor of Dr. Sastri will continue to maintain the standard set by his predecessor and teacher in the reports and memoirs of the Department in future.

A. N. KRISHNAN

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*Palani the Sacred Hill of Muruga* by J. M. Somasundaram, B.A., B.L. Published by the Dandayuthapani Devasthanam, Palni. Demy 8 vo., 1941.

This brochure on Palani by Mr. J. M. Somasundaram, the enthusiastic Executive Officer of the S'rī Daṇḍāyuthapāṇi Devasthanam contains two parts, the first part relating to Palani and the second part having an English translation of the *Tirumuruhaṛṣipādai* of Nakkīrar, a Sangam poet who presided over the last great Tamil Sangam at Madura known as the *Kadaiccañkam*. Mr. Somasundaram has collected within the short space of 32 pages all the

relevant and useful information both to the pilgrim and the scholar. The select plates are illustrative and the flash light view of the silver car facing page 10 is superb. The plates are all well chosen. A description of the temples constituting the Devasthanam—and they number 26—furnish interesting and important details (pp. 13-16). It is worthy of note that the Sacred Hill of Muruga at Palani and the temple, ancient as they are, are held sacred both by the Hindus and the Muslims (p. 11). The Jain cave at Aivarmalai is also considered to have been the resting place of the Pāṇḍavas and hence the derivative native of *Pandavar padukkai*.

Among the Appendices, the first gives the list of temples constituting the Palani Devasthanam. The second gives the list of landed properties of the Devasthanam showing an annual income of Rs. 22,660. The tabular statement of Appendix C will be greatly appreciated both by the historian and the administrator. Of Appendices G and H the former gives the text of the Copper plate grant of Tirumalai Nayaka and the latter a Bibliography of works on Palani. The English rendering of the *Tirumuruhaarupadai* by Mr. J. M. Nallaswami Pillai forms a useful addition and gives a sense of completeness to the devotee of *Muruga*. Mr. Somasundaram has rendered very valuable service in bringing out this work within two years of his becoming the Executive officer of the Dāṇḍāyudhapañi Devasthanam.

A. N. KRISHNAN

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*Ancient Races and Myths* by Candra Chakraberty, Vijaya Krishna Brothers, 81 Vivekananda Road, Calcutta. Price Re. 1.

Mr. Chakraberty has been a prolific writer with over twenty-two works to his credit. The wide range of topics covered in these books, as illustrated by the available list of works, represents History, Medicine, Education Politics, Botony, Sexology, Economics and Religion. The *Ancient Races and Myths* come under the category of historical and anthropological studies. The author claims that he has "for the first time attempted to disentangle the

racial components and their contributions to ancient civilizations." Ancient Myths were regarded as grotesque, meaningless and fantastic. " Egyptian gods were thought to be zoomorphic. I have tried to show that they are based Nature phenomena. This tries to give a rational interpretation to the puzzling problem."

Mr. Chakraberty has devoted a section each to the Aryans in India, Iran, Babylonia, Asia Minor, Egypt, Latium, Greece, Germania, Slavica, China, Japan, and early American civilizations represented by the Eskimos and the Incas. While the author has detailed much useful information for a study of these civilizations independently, there has been no attempt at a synthetic presentation of the facts so gathered. While there are isolated attempts at interpreting a festival or a god in the related terminology of each religion especially those of the Indo-Aryans, the Semitic, the Egyptian and the Caucasian stocks, much of the book is descriptive and not interpretative. The book contains much valuable matter to the general reader and we commend the book for a general preliminary study.

A. N. KRISHNAN

*A Biographical Dictionary of Puranic Personages* by Akshaya Kumari Devi. Crown 8vo. Vijaya Krishna Brothers, 31 Vivekananda Road, Calcutta. Price Re. 1/-.

Srimati Akshaya Kumari Devi has already about eleven works to her credit of which, some like *A History of Sanskrit Literature*, *Gautama the Buddha*, *Evolution of the Rgvedic Pantheon*, *The Vedic Age* and *Pilgrim's India* may be held to be her major contributions. Her *History of Sanskrit Literature* was reviewed in this *Bulletin* in 1941 p. 102. The books of Srimati Askhaya Kumari have a useful purpose to serve in that they contain the maximum information in a minimum space.

An attempt is made, in the book under review, to make a comparative study and to bring together parallel ideas of mythological significance in the light of the archaeological discoveries of the ancient civilizations of Babylonia, Asia Minor, Egypt, Crete,

Iran, Baluchistan, Moherjodaro, Harappa and the Transcaucasian regions and to discover the mystic background of Purāṇic mythology considered in relation to the above studies. It is held that much light is thrown explaining much that has hitherto been held inexplicable or ununderstandable. To cite a few examples : Hiranya Kas'yapas (yellow man) and Daityas are held to be Mongoloids. *Anavas* were Pan-Alpines. *Turvasus* were Mediterraneans. Ikṣvākus were Achaean Aryans, and so on. In the twenty-two sections that comprise the topical analysis of purāṇic personages a synthesis of the various mythologies is attempted with credit. A more elaborate study of the problems raised in these small notes—like paragraphs would be welcome with a more detailed study of the problem.

A. N. KRISHANAN

*Kannada Nādina Kathegalu* by Narayana Sarma, Rajata-mahotsavagranthamāle, 2, Karnāṭaka Itihāsa Samsodhaka Manḍala, Dharwar, 1940, pp. xxviii, 167. Price, Ordinary, As. 12; Calico, Re. 1.

This book which was published on the occasion of the Silver Jubilee of the Karnāṭaka Historical Research Society, Dharwar, gives an account of some of the great men and women who shed lustre on the Karnāṭaka country. The period covered in the survey starts from A.D. 332 and goes right up to our own times. There are 56 sketches in all of these great people. Among them are rulers and statesmen, heroes and heroines, saints and philanthropists who all contributed to the glory that was Karnāṭaka. Of special interest among these sketches should be that of the late Maharaja of Mysore who left us very recently and who, by his great qualities as a man and as a ruler, had won universal esteem even while he lived. Sketch 39 should be highly flattering to the Kannadiga who knows therefrom that the banner of his ancestors once swayed even over the distant island of Ceylon.

The book is written in an easy and flowing style, and is amply illustrated. It is certain to evoke patriotism among young children

of Karnātaka for their mother-country. It is bound to be of similar use even to older people who may not have either the leisure or the equipment to go to the originals from which these sketches are extracted. The general student of Ancient Indian History has also reason to be proud of these great men and women, for heroes and heroines of any part of India are so for the whole country.

The author is to be congratulated on his fine performance. The price of the book is cheap enough, and well within the reach of the thinnest purse.

H. G. NARAHARI

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*Secrets of Spiritual Life* by Dr. Mohan Singh, M.A., Ph., D. D. Litt., S. Sher Singh, B/2 Kapurthala House, Lahore, pp. xxiv, 175. Price Rs. 2-8.

Dr. Mohan Singh needs no introduction to students of Indian Mysticism. He has already many publications in this branch to his credit. A modern scholar with high academic distinctions, he has chosen for investigation the rather lonely field of Mysticism which has no attractions for many. He is thus one of those very few scholars who still hold aloft the banner of the spiritual genius of ancient India.

The book under review gives his 'system' of spiritual exercises whose practice should lead the aspirant to the knowledge of the super-normal aspects of truth. It is nearly epigrammatical in character and consists of 407 'sutras.' The 'secrets' given in the book are all 'intuitively apprehended,' and are the product of the author's 'vision and not of intellection'. For those who are themselves unused to spiritualistic exercises, it is not possible to understand and appreciate in full the valuable disclosures the book may have to make. But there should be little hesitation in stating that the book calls for the most careful consideration at the hands of all those who are in any degree interested in researches into the higher aspects of truth.

H. G. NARAHARI

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## OBITUARY NOTICE

### DR. JOHAN VAN MANEN PASSES

FRIEND Death released to a higher plane on March 17 at Calcutta the Ego whom we knew as Dr. Johan van Manen, C.I.E., a very erudite and valued member of The Theosophical Society for over twenty years and for seven years Assistant Director of the Adyar Library. He added many rare manuscripts to the Library's Oriental collection. He was a personal friend of Bishop Leadbeater, lived next door to him during Bishop Leadbeater's residence in the Octagon, Adyar, and accompanied him on some of his travels. Dr. van Manen's rooms were crowded with books, not only the walls but the floor also, and one had to thread one's way through piles of books on the floor to enter his study. Deeply learned in philosophy and philology, he spoke several European languages, and translated from German, French, Dutch, Italian, from Latin and Greek, and was well versed in Sanskrit, Chinese, Tibetan and Pali.

Of recent years he was General Secretary of the Asiatic Society of Bengal (1923-1939) and edited its journal ; he also edited for the same institution the *Bibliotheca Indica*, and was Acting Librarian of the Imperial Library, Calcutta. He was also a member of the All-India Library Conference at Lahore, the Managing Secretary of the Indian Science Congress

Association, and a member of the Senate of Calcutta University. He took occasional interest in Theosophical activities in Calcutta, and addressed the Bengal Theosophical Conference in Calcutta in 1937.

Dr. van Manen came into Theosophy at the age of eighteen. Born in 1877, at Nijmegen, Holland, he joined The Society in 1895, an early member of the Netherlands Section, and two years later he is translating for the President-Founder, Colonel Olcott, an article by Prince Oukhtomsky (of the entourage of the Czar of Russia and a paramount authority on the subject of the Lamaic philosophy) praising the Colonel's efforts in bringing together the Northern and Southern Buddhists on the basis of his Fourteen Fundamental Propositions (*Old Diary Leaves* IV, 173).

Dr. van Manen was the first General Secretary of the European Federation of National Societies inaugurated in London in 1903, and he organized the Congress at Amsterdam in 1904, London 1905 and Paris 1906. In 1908 we find him returning to Holland from a long stay with Bishop Leadbeater and delivering an address to the Whitsuntide Convention of the Dutch Section, besides reading a paper from Bishop Leadbeater on an aspect of clairvoyant research.

#### Work at Adyar

In 1909, the year after Dr. Besant's assumption of the President's office, Dr. van Manen came to Adyar with Bishop Leadbeater, was appointed to the Executive Committee, and found a congenial post in the Adyar Library as Assistant Director. He was heartily welcomed by the Director, Dr. Otto Schrader, and a rich companionship it proved to be, these two eminent scholars working in "close and pleasant co-operation" for seven years, "with the same aims and in the same

spirit and in complete harmony for the same object," as van Manen writes in a prefatory note to Schrader's introduction to two Sanskrit works—the *Pāñcarātrā* and the *Ahirbudhnya Samhitā*—which Schrader wrote while a prisoner of war in the Ahmednagar camp. Their association with the Library ceased in 1916, but they have both enriched it with their scholarship, constructive organization, acquisition of valuable manuscripts, and contacts with important foreign libraries.

A romantic episode occurred late in 1910 when a solitary leaf of a Tibetan manuscript was received at the Library from a correspondent in the north of India for identification. Dr. van Manen immediately recognized it as having special and remarkable value. From his examination of the script he determined that it belonged to a particular recension of the Prajnaparamitas of the pre-Christian era. The leaf was submitted to Bishop Leadbeater who by clairvoyant investigation discovered that it was a leaf of a work written by Nagarjuna, the Buddhist patriarch, nearly two centuries A.D., and known as the *Sambodhi*. Nagarjuna's manuscript was not, however, an original production, but a translation from an old Atlantean manuscript, which was a holy relic when one of the later Atlantean migrations left Poseidonis; they took it with them to India. There is good reason to believe that Nagarjuna drew the materials for writing his Paramitas from this primary manuscript. The investigators were not surprised to find that the Atlantean manuscript was one which the Master Morya, when more than ten thousand years ago a Ruler in Poseidonis, had had copied, and that before that date it had belonged to a secret society of white magicians who were active in the very heart of that degraded civilization. No less inevitable was it that

the Chohans Morya and Kuthumi should be associated with this manuscript, seeing that the Master K.H. was Nagarjuna in that life! (*The Theosophist*, January 1911).

We find another good story in Dr. van Manen's report on the researches into Occult Chemistry (*Theosophist*, October 1909). Bishop Leadbeater, requiring some specimens of substances for breaking up purposes, "subtilized a few sample atoms from the required substances in the Dresden Museum and submitted them to Mrs. Besant for disintegration." Van Manen sadly confesses that these were not, after being dismembered, put together and brought back to their original lumps or blocks, but indiscriminately let loose in space. A nice case for legal opinion!

Dr. van Manen discussed a variety of topics of great interest in *The Theosophist*—The Wonder Tree of Kumbum, Lao Tzu and Herakleitos, Theosophy and Politics, and so on. His largest book runs into nearly 140 pages, *Mrs. Besant's Theosophy according to the Bishop of Madras*, a valiant and convincing defence of Dr. Besant against the attack of the Bishop of Madras and seven missionaries representing as many missionary societies. These eight took advantage of the Court Case and other incidents to attack Theosophy, The Theosophical Society, and some of its leaders. Van Manen stood in with the President, and severely trounced the Bishop and his satellites for their "un-Christian conduct" and exposed their errors and misrepresentation. The book is not only a very able and complete defence of the President but also a learned discourse on the Theosophical view of religion and Christianity.

An attractive feature of *The Theosophist* book columns were Dr. van Manen's reviews; on more than one occasion Dr. Besant acknowledged his "invaluable literary help."

A picturesque figure he was, often clad in Javanese or Malay dress, a brilliant conversationalist, a companionable friend, generous to the poor folk around Adyar, and never married. He was an inveterate smoker—the Founders had smoked before him, but that tradition has disappeared and smoking at Adyar is no longer correct except among the airmen who are billeted in the houses on the beach.

Dr. van Manen's funeral, in the evening of the 17th, was attended by the Dutch, Belgian and Swiss Consuls at Calcutta, and by Dr. Kalidas Nag, representing the Royal Asiatic Society.

In honoured memory of Dr. van Manen the Adyar Library was closed on March 19.

J. L. DAVIDGE



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## EDITORIAL

WE have already issued the *Vadāvalī* of Jayatīrtha and the *Saṅgītaratnākara* of Sāringadeva with the commentaries of Simhabhūpāla and Kallinātha. The latter book has been appearing in the *Bulletin* for some time. With this issue of the *Bulletin*, we are able to publish 256 pages. There remain only 41 pages of the text and the commentary, and this part will appear in the next issue of the *Bulletin*. The first volume has appeared containing the whole of the first chapter with a few appendices, an Introduction and detailed contents. It is not proposed to publish the appendices and the Introduction in the *Bulletin*. This portion will be available as a small supplement to those who subscribe to the *Bulletin* at a nominal price. The second volume containing the second, third and fourth chapters of the *Saṅgītaratnākara* is nearing completion and the book is expected to appear very soon.

The *Rgvedavyākhyā* of Mādhava appeared in instalments in the *Bulletin* for the first four adhyāyas of the first aṣṭaka. From the first part of this volume of the *Bulletin*, further portions have begun to appear. We have also taken up a few new publications to be issued through the *Bulletin*.

We know that our publication activity is facing dangers on account of the serious international situation. But this is the time when such activities should not be allowed to cease. Man wants the wisdom of the Ṛṣis at this time more than at any time in recent years. According to the teachings of the Ṛṣis, human suffering is not an unmixed evil. Whenever the world was merged in such sufferings, the gods have approached the Supreme Lord and there was at all such times a Divine Manifestation. Śrī Rama and Śrī Kṛṣṇa appeared on the earth in response to the prayers of the gods for the salvation of the suffering humanity. If there is not such a Divine Manifestation now, the reason is that there are not gods who approach the Lord on behalf of the suffering men. It is our firm belief that the understanding of the teachings of the wise Ṛṣis of old is a greater effort in the cause of war against oppression than armament industries and other visible forms of war effort.

It is through the strength of such a firm belief that in spite of very adverse circumstances the Adyar Library keeps on its publication activities, so that we may contribute our share in bringing the wisdom of the Ṛṣis within the reach of those who desire to understand that great gift from ancient India. The immediate result is not our guiding string. The total result in the course of a long time of incessant work for a good cause is what will serve as the real test of the usefulness of the activities of an Institution. It may be that the present response to the appeal of the Library may be very

slender. But posterity will be in a much better position to judge what Institutions like the Adyar Library have accomplished at a time of great danger to humanity.

Defeat of an enemy can be only a temporary solution for man's sorrows. The causes that made some individuals or groups of individual enemies of humanity must be eliminated if man is to have lasting happiness and freedom from a recurrence of similar suffering. It is here that the wisdom of the R̄sis has its great part to play. Every thinking man knows that the problems that will face the victorious nations after the war will be far more difficult of solution than the problems that face them at present. Institutions like the Adyar Library will have to provide the solution for those future problems. We fully believe that in our publications we are laying the foundations for the future.

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तरमै स विद्वानुपसन्नाय सम्यक्  
प्रशान्तनित्याय शमान्विताय ।  
येनाक्षरं पुरुषं वेद सत्यं  
प्रोवाच तां तत्त्वतो ब्रह्मविद्याम् ॥

UNTO him who approaches in due form, whose mind is serene and who has attained calmness, the wise one teaches in its very truth that Brahmavidya whereby one knows the Imperishable, the Purusha, the Truth.

## CONTENTS

	PAGE
A Dialogue with Madame Blavatsky . . . . .	59
The Commentary of Caturbhūja Miśra of Kāmpilya on the Amaras'atka and its Chronology, by P. K. Gode, M.A. . . . .	69
The Dharmatattvakalānidhi of Mahārāja Pṛthvicandra, by K. Madhava Krishna Sarma, M.O.L. . . . .	75
Inscriptions of Uttaramerūr, by A. N. Krishna Aiyangar, M.A., L.T. . . . .	79
Viśeṣāṁṛta of Tryambakamis'ra. Edited by H. G. Narahari, M.A.	89
A Sanskrit Letter of Mohamad Dara Shukoh, by Dr. C. Kunhan Raja, M.A., D.Phil. (Oxon.) . . . . .	107
 <i>Serial Publications :</i>	
Ṛgvedavyākhyā Mādhavakṛtā. Edited by Prof. C. Kunhan Raja, M.A., D.Phil. (Oxon.) Vol. II . . . . .	489-504
The Nyāyakusumāñjali of Udayanācārya. Translated by Swami Ravi Tirtha . . . . .	65-80
The Vaiśnavopaniṣads. Translated by T. R. Srinivasa Aiyangar, B.A., L.T. and Dr. G. Srinivasa Murti	73-80
Horāśāstra of Varāhamihira with his own Commentary Apūrvārthapradars'ikā. Edited by A. N. Srinivasa- raghava Aiyangar, M.A., L.T. . . . .	9-16
Samgitaratnākaraḥ with the Commentaries of Catura Kallinātha and Simhabhūpāla. Edited by Paṇḍit S. Subrahmanyā Sastri, F.T.S. . . . .	201-256
 <i>Manuscripts Notes :</i>	
Alaṅkāramuktāvali by Kṛṣṇayajvan—Paṇḍit Śiromāṇi V. Krishnamacharya . . . . .	115
The Raghuvāṁśavrtti of Samayasundarā—H. G. Narahari, M.A. . . . .	123
Reviews . . . . .	128
Obituary Notice . . . . .	139
Editorial . . . . .	144

## THE ADYAR LIBRARY ASSOCIATION

ON 1st January 1936, Dr. G. S. Arundale, President of The Theosophical Society, formally announced the establishment of the Adyar Library Association, in grateful memory of the Founder of the Adyar Library, Colonel Henry Steele Olcott.

### RULES OF THE ADYAR LIBRARY ASSOCIATION

I. The Association shall be called the Adyar Library Association.

II. The general object of the Association shall be to develop the Adyar Library as the International Centre for Eastern and Western cultural studies and researches in the light of Theosophy—"cultural" taken in its broadest sense as including Philosophy, Science, Religion and Art.

III. For the furtherance of this object the Association is:

1. To collect and preserve the necessary books and manuscripts for the Adyar Library;
2. To erect, furnish, and maintain the required buildings for the Adyar Library;
3. To establish Fellowships and Scholarships;
4. To hold regular meetings and conferences, at least once a year;
5. To receive and administer donations and subscriptions;
6. To do all other things judged conducive to the general object.

IV. There shall be three classes of Membership: (1) Ordinary Members, who pay an annual subscription of Re. 1; (2) Corporate Members, who pay an annual subscription of Rs. 6; (3) Life Members, who donate Rs. 600. The Corporate and Life-Members shall receive the *Adyar Library Bulletin* gratis. Such of them as are resident in Madras may be permitted to borrow books on a deposit of Rs. 20.

The publications of the Library will be sold at a discount of 10% to the members of the Adyar Library Association. A complete set of the Adyar Library Publications will be presented to Life-Members.

V. The Association shall be administered by a Board, consisting of the President of The Theosophical Society as President, the Director of the Adyar Library as Vice-President, and of a Secretary and Treasurer, appointed by the President of The Theosophical Society. The Board may co-opt other members.

